



*Purchased for the Seminar in
American-East Asian
Cultural Relations
established by the
HENRY LUCE FOUNDATION*

THE
GARST MEMORIAL SCHOLARSHIP

SOUVENIR

OF THE
CHURCHES OF CHRIST MISSION
IN
JAPAN

FROM 1883 TO 1908

COMPILED BY
MRS. MAUDE WHITMORE MADDEN

AT THE REQUEST OF THE MISSION

The proceeds of this Souvenir will be devoted to
The Garst Memorial Scholarship



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THE GARST MEMORIAL

¶ At the Silver Jubilee of Churches of Christ Mission in Japan it was decided to establish a Charles E. Garst Memorial Scholarship in the men's Bible College in commemoration of the Mission having attained its majority. (In Japan a man must be 26 years old before he is of age.)

¶ Twelve hundred dollars are needed for this scholarship. The interest of this amount will support a ministerial student year by year in the college. Thus, tho our pioneer brother Garst rests from his labors in Japan the work for which he gave his life will still go on, and his name and his example will be a constant inspiration and guide to the young men of new Japan.



FAR/LUCE

TO ALL THE CHRISTIANS IN ALL THE WORLD

who in glad obedience to our Lord's last command,
have a part in the evangelization of Japan, thru us,
this souvenir of twenty-five years of mission work
is most lovingly Dedicated.

PRAY FOR J

By Carme Host

Tune: "America."

Ye Christians o'er th
In homes where Chr
Pray for Japan.
Pray that her sons n
For Christ a noble b
Pray for this favor'd
Pray for Japan.

Pray for her liberty
From dark idolatry,
Pray for Japan.
Pray that her daught
May heed the Savior
Pray that her temple
Pray for Japan.

Pray for Christ's love
Power o'er this count
Pray for Japan.
Pray that her praise
To God, the Nations
His mighty Word de
Pray for Japan.

Sendai, Japan.

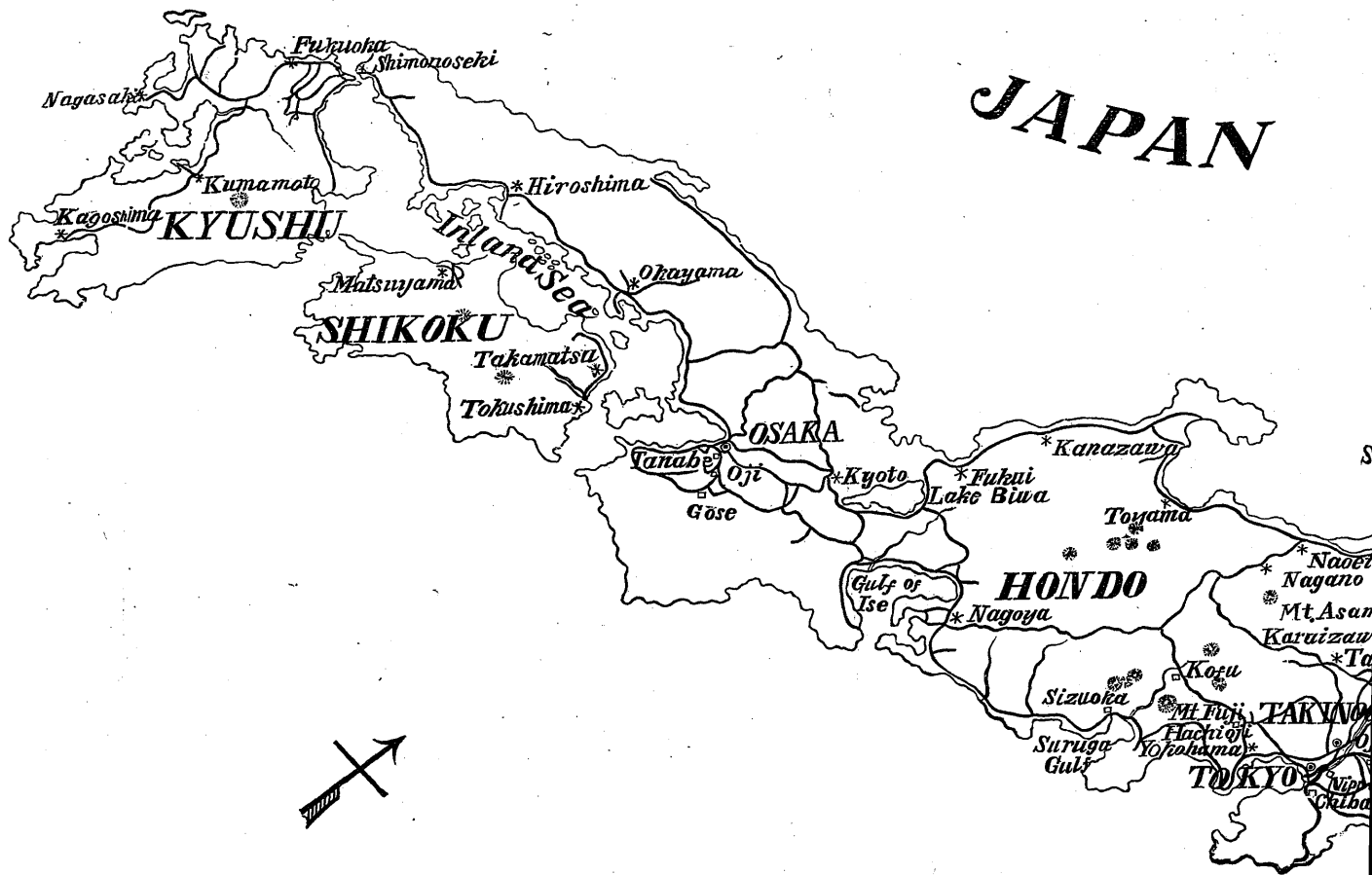
PRAY FOR JAPAN

By Carme Hostetter

Christians o'er the sea,
Land where Christ is free,
Pray for Japan.
That her sons may stand
For Christ a noble band.
For this favor'd land,
Pray for Japan.

For her liberty
From dark idolatry,
Pray for Japan.
That her daughters all
Heed the Savior's call.
That her temples fall.
Pray for Japan.

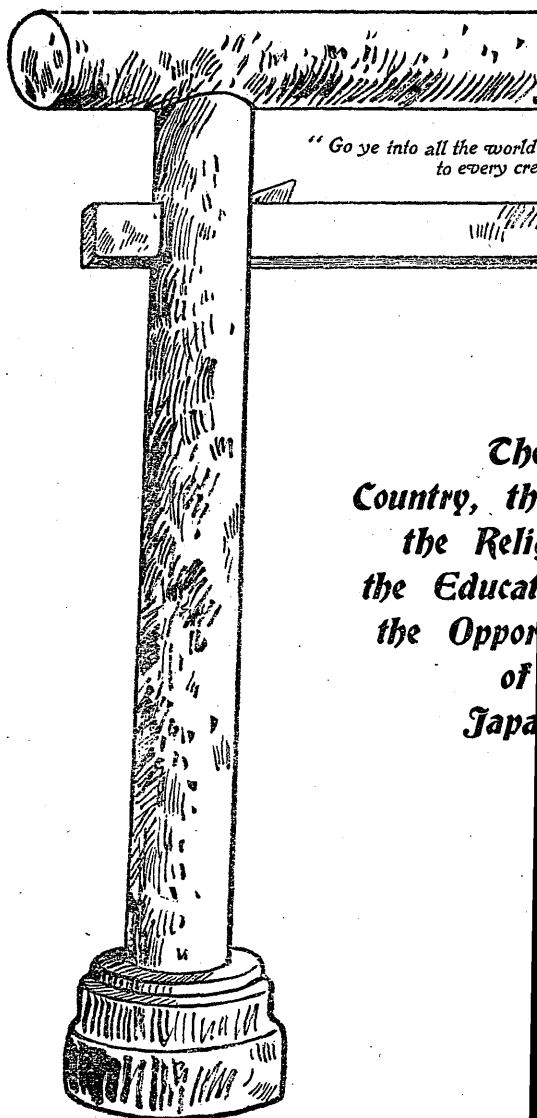
For Christ's love to win
O'er this country's sin,
Pray for Japan.
That her praise ascend
To the Nations' Friend,
The Mighty Word defend.
Pray for Japan.



PAN SEA

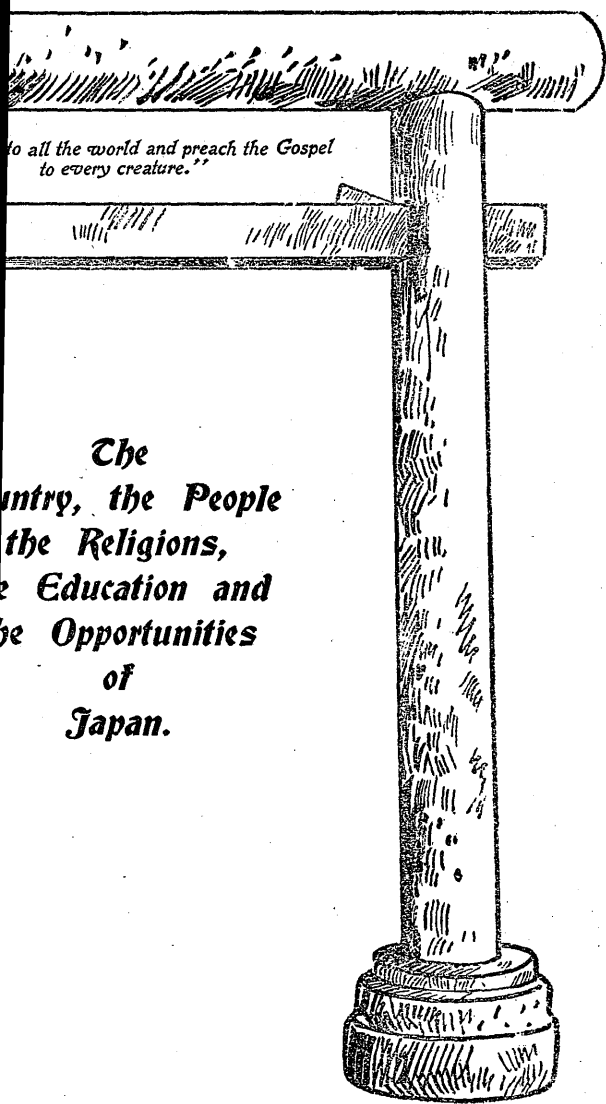


PACIFIC OCEAN



"Go ye into all the world
to every creature"

The
Country, the
the Religion
the Education
the Oppression
of
Japan



*to all the world and preach the Gospel
to every creature."*

**The
Country, the People
the Religions,
the Education and
the Opportunities
of
Japan.**

Mutsu-hito, one hundred and two
of Japan. Born Nov. 3
Emperor Jan., 1867. Married
Gave the name "Meiji," to
to this period of Japanese history.

Haru-ko, Empress of Japan, was born
Educated in foreign languages
well as Chinese and Japanese.
woman and leader in much of

Yoshi-hito, Crown Prince, born Apr.
proclaimed Crown Prince
Married May 10, 1900.

Sada-ko, Crown Princess, was born
has presented the Crown
sturdy sons, and so has
greatly to this nation.

Hiro-hito, eldest son of the Crown
Apr. 16, 1901.

The Chrysanthemum of sixteen petals
crest. The Imperial civil
and annual income from Imperial
between \$5,000,000 and \$10,000,000.

The Nijubashi bridge is one of the
Imperial Palace grounds.
in Japanese architecture.

red and twenty first Emperor
born Nov. 3, 1852. Became
1867. Married Dec. 28, 1868.
e "Meiji," Enlightened Reign,
f Japanese history.

Japan, was born May 27, 1850.
reign languages and customs as
se and Japanese, is a literary
der in much philanthropic work.
ince, born Aug. 31, 1879, was
rown Prince Aug. 31, 1887.
o, 1900.

ess, was born Nov., 1884. She
the Crown Prince with three
and so has endeared herself
nation.

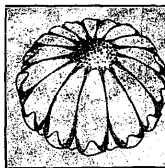
of the Crown Prince, was born

of sixteen petals is the Imperial
perial civil list is \$1,500,000
come from Imperial properties
,000 and \$10,000,000.

is one of the entrances to the
e grounds. The Palace is built
hitecture.



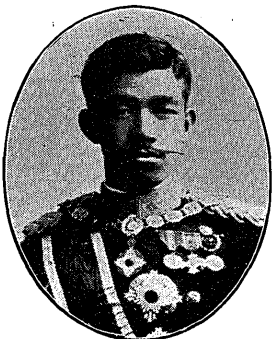
EMPEROR



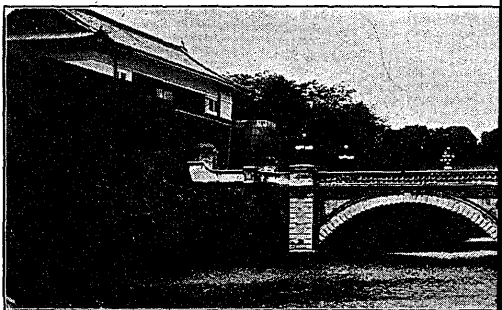
IMPERIAL CREST



PRINCE HIROHITO, ELDEST SON OF THE
CROWN PRINCE



CROWN PRINCE



NIJUBASHI, ONE OF THE IMPERIAL PALACE



IMPERIAL CREST



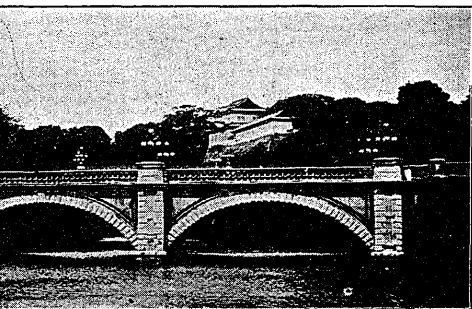
EMPRESS



HIROHITO, ELDEST SON OF
CROWN PRINCE



CROWN PRINCESS



THE IMPERIAL PALACE GATEWAYS

THE JAPANESE EMPIRE

The island empire of Japan stretches along the eastern coast of Asia a distance of more than two thousand miles. Imagine it laid alongside of North America in the same latitude which it occupies and it would extend from Newfoundland to Cuba. It embraces every kind of climate which could be expected in such a zone, from the semi-Arctic winters of Saghalien and the Kuriles to the tropical heat of Formosa. The average breadth of these islands is so small that the total area they comprise is only 162,000 square miles, about the area of California or the British Islands with Holland and Belgium added.

The total number of these islands nobody knows. It varies with the wind and the tide. But there are six hundred small islands of stable position and area, and six large ones. The main island, called Hondo, lies in the same latitude as the southern half of the United States. It supports about three-fourths of the entire population of Japan. The next largest island is called Kiushu which means nine provinces. It lies southwest of Hondo and is next in population and resources. Shikoku island, third in importance but not area, lies in a nook between Hondo and Kiushu and with them encloses the waters of the picturesque Inland Sea. Six hundred miles southwest of Kiushu lies Taiwan commonly called Formosa. It is the southernmost part of Japan's domain, is crossed in the middle by the Tropic of Cancer, and of course has a tropical climate. Its resources are only partially developed. Immediately north of Hondo lies Hokkaido or Yezo, a large but not thickly populated island. Here dwell the Ainu, supposed to be the aborigines of Japan. Still north of Hokkaido lies Saghalien, the southern half of which was recently reclaimed from Russia. Saghalien, Hokkaido, Hondo, Kiushu, Shikoku and Formosa are the six most important islands.

The geological formation of these islands is volcanic. The whole chain seems to be a vast mountain range raised up out of the sea. Volcanic activity has continued throughout the recorded history of Japan. There are still over fifty active volcanoes and hundreds of dormant ones. One of the benefits of this condition is the large number of hot springs, many of which hold medicinal salts in solution and are famous for their curative powers. Frequent earthquakes are also a result of this volcanic activity, but on an average there is only one disastrous earthquake in forty years. A landscape of wonderful and varied beauty is one of the most cheering results of this volcanic formation. From Saghalien to Formosa through all the larger islands and many of the smaller ones there are ranges of mountains. The two largest peaks are Mt. Fuji and Mt. Shintaka. Mt. Fuji, about 80 miles from Tokyo, ascends in one unbroken curve 12,365 feet above the level of the sea. Mt. Shintaka in Formosa is 14,000 feet in height.

The sea coast of Japan is well indented, there being one mile of coast to every three and a half square miles of area. There are thirty-six harbors open to the call of foreign steamers and hundreds of lesser inlets where fishing junks find shelter. The rivers are all small and short because no part of Japan is far from the sea. The longest river is the Ishikari in Hokkaido. It is more than twice as long as any other river in Japan but its length is only four hundred and twelve miles. Even the largest rivers are navigable only by small boats. The lakes of Japan are comparatively few, are mostly of volcanic origin, and are noted chiefly for the beautiful scenery which they help to make.

Japan is so mountainous that only one sixth of its area is under cultivation. But the cultivated land is fertile. Even in its natural state, without artificial fertilization, most of it produces good crops of grain or vegetables. On myriads of rice fields which have yielded for ages, the fertility is easily maintained by irrigation and the ordinary application of fertilizers in which kinds of practical husbandry the Japanese are very proficient.

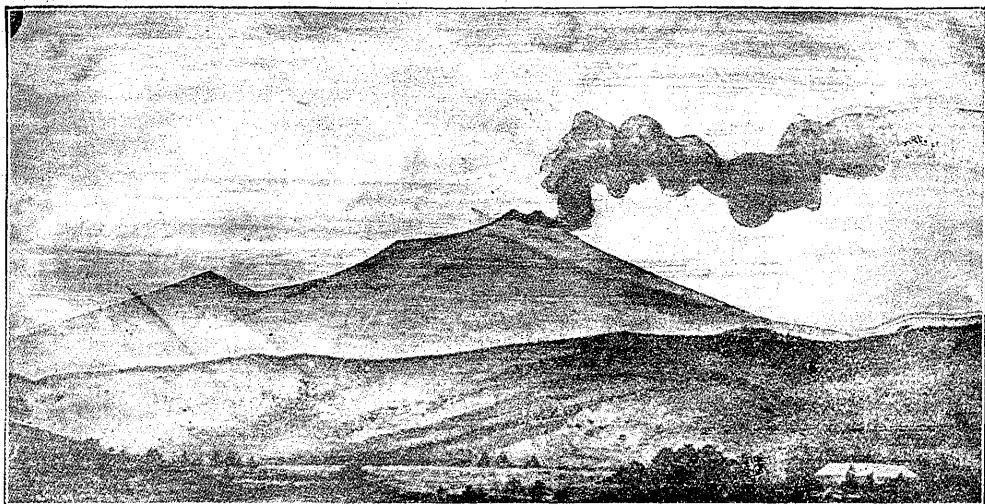
The botanical wealth of Japan is great, but in ancient Japan there was a deficiency in fruit trees and edible vegetables. The soil produced little that could be used for food except roots, nuts, and berries. But in the early history of Nippon bread grains and plants were introduced from foreign countries, and in modern times most of the fruits and vegetables of Europe and America are successfully cultivated. The forest trees of Japan are superb in appearance and growth and of many varieties. In Hokkaido, thirty-six useful kinds of timber trees are found. Many of the trees and plants in Japan are evergreen, thus relieving autumn and winter landscapes of half their usual barrenness. Bamboo, in many varieties, is almost omnipresent.

The mineral wealth of Japan is also great. Gold and silver, in workable quantities are found. Copper is abundant. Lead, tin, antimony and manganese are found in large quantities. More than enough coal is mined to supply the home demand. Iron and petroleum are also found in considerable quantities.

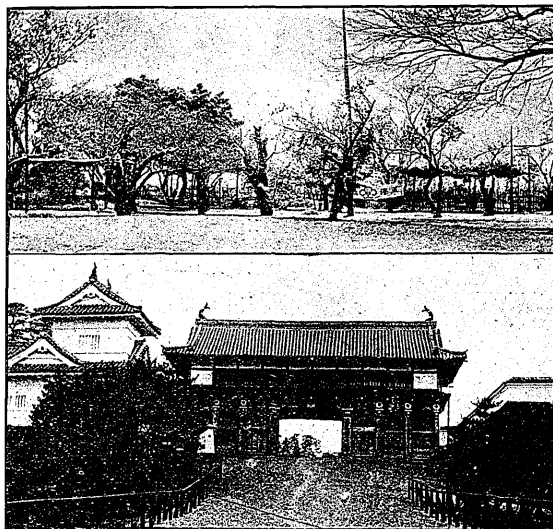
The forms of industry in Japan are extremely varied. Things Japanese as well as things foreign are manufactured. About sixty percent of the population are farmers and gardeners but one third of these combine farming with some other occupation. Fifteen percent of the people make their living by fishing. Those remaining are engaged in commerce, manufacturing, mining, and the professions. The chief exports of Nippon are silk, tea, cotton goods, rice, matting, lacquer ware, and works of art. The wealth and resources and internal improvements are rapidly increasing.

The people who occupy this island empire are a blend of various races. The present population numbers fifty millions and there is an increase of over half a million every year. In courage, enterprise and intelligence they are coming to the front among the nations of the world.

CHARLES E. ROBINSON, Sendai.



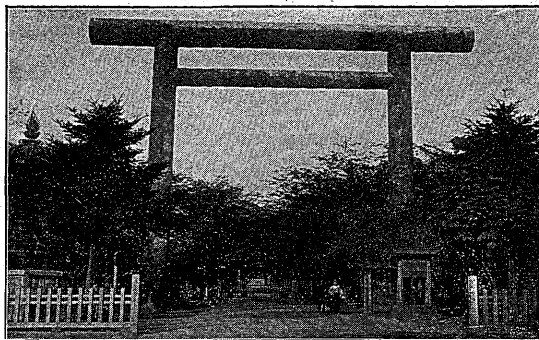
MOUNT ASAMA, NEAR KARUIZAWA, CENTRAL JAPAN



CHERRY PARK
CASTLE GATE, SENDAI



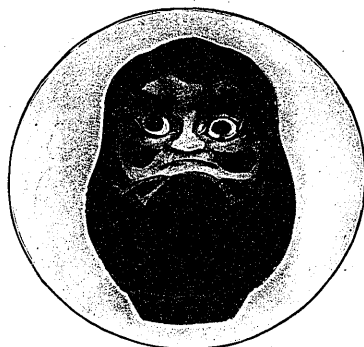
DATE MASAMUNE, THE FIRST LORD OF SENDAI



SHINTO TEMPLE, TOKYO



GODDESS OF MERCY



DARUMA, A HOUSEHOLD GOD



BUDDHIST TEMPLE, TOKYO



IMAGE OF BUDDHA, KAMAKURA

THE JAPANESE PEOPLE AND THEIR RELIGIONS

I. PEOPLE

The Japanese people are a mixed race, having sprung from Mongolian and Malay ancestors. Their physical characteristics are brown complexion, black hair and eyes, broad round face, flat nose and short stature. In the southern part of the Empire the oval face, high nose and whiter complexion are found. They are warriors in disposition and the highest ideal held before children is the life of the soldier. Heroes are all soldiers. Two foreign wars within ten years, with their great sacrifice of life and property, have greatly sobered the nation and made more apparent the ruin of war and the desirability of peace. Rapidly increasing budgets, increased cost of armaments and heavy taxes take away much of the glory of war. The rise of successful business firms, banks, steamship and insurance companies, the increased respect given to people in business and professional life and the granting of titles of nobility to prominent business men are drawing the eyes of the people to peaceful pursuits and to the fact that "peace hath her victories." A flourishing Peace Society has arisen since the close of the Russo-Japan war.

The Japanese people are happy in the present, proud of the past, not much concerned with the future, as regards material or spiritual matters. While great improvement has been made in the last two decades along the line of commercial stability, the quality of strict honesty, without regard to loss or gain, is not as common in the whole nation as in western countries, nor probably as universal as in China. They are not patient in time of poverty, sickness, trouble or disappointment, giving away easily to suicide to end all struggle and opposition. Old Japan made suicide heroic, but it is now beginning to be seen that suicide is really cowardly.

The universal reverence of the Imperial family is hard to be understood or appreciated by one trained in republican ideas. This reverence is the unifying power of Japan. The Emperor's rescript on education and the rescript to soldiers and sailors furnish the basis of moral instruction in the spheres of education and military affairs. Recently He has granted a rescript to the whole nation which bears on the question of economy. The government being paternal and bureaucratic and the family all powerful, the value and importance of the individual is comparatively low. In no place in the world has the "Family" been so powerful as in Japan. The "Family System" in Japan, based on Confucian ethics, has not produced the best fruit in character in the last three hundred years, if we speak from a Christian standpoint. It has enslaved women, encouraged adoption of children, fostered concubinage and dwarfed individual and personal ambition. The Bible says a man shall leave his father and mother and cleave unto his wife. The Japanese Family system says a man shall leave his wife and cleave unto his father and mother. In a fire, flood or other dangerous time, a Japanese man would rescue his mother and let his wife perish, in case he could not save both. The mother-in-law causes more divorces in Japan than probably any other one thing. But the family idea is now being greatly modified by modern ideas and Christian teaching. If the *good* of the "Family System" and the *good* of "Modern Individualism" were combined, splendid results would surely follow.

The progress of Japan in civilization, education and general affairs in the last fifty years is well known. But these blessings are confined principally to about five millions out of the forty-five millions of people. There remains still much land to be possessed. But the heaven is working and the foundations of future growth and development are being well laid. The Constitution, the system of education, industrial and commercial opportunities and Protestant Christianity are the priceless gifts which the Japanese nation has received within the past fifty years. The Japanese are a great people, worthy of the respect and esteem of western nations, capable of high thinking and living and the most intimate fellowship and co-operation with other peoples.

II. RELIGIONS

Speaking religiously, Japan is still a pagan country, by far the larger number of the people being idol worshippers. The thousands that throng the Tennoji temple, in Osaka, and the Kwannon Temple, in Tokyo, bear daily witness to this fact.

There is no question but that Buddhism has contributed to art, literature and the moral development of Japan in times past, but the present day Buddhism does not benefit the moral and spiritual life of the nation to any great extent. Most of the priests are immoral and very little respected. The people worship at the temples but ridicule the priests. The principal work of the Buddhist priests now is to perform funeral services.

Shintoism, which takes the place of religion to a large number of Japanese, does not have much to recommend itself to the religious consciousness. Undertaking to teach patriotism and foster ancestor worship, it is atheistic and propagates superstition at the very headquarters at Ise. The Government supports Shintoism, so that to a certain extent, it is the state religion.

Confucianism has no temples or priests in Japan, but wields a tremendous influence. Really we have little conflict with Buddhism, some opposition from Shintoism but chiefly and practically all our troubles come from antagonisms of the Confucian ethics and family relations.

A prominent Japanese said "We worship in the morning according to Shintoism; live by Confucianism in the daily affairs of life and are buried with Buddhist ceremonies."

Lately an independent religion called Tenrikyo has reached considerable proportions, claiming a constituency of 3,000,000. It is a mixture of Shintoism, Doweism, Christian Science, together with some stealings from Christianity and abounding with heathen ideas and practices.

While Mormonism is here, there is no Mohammedanism. This is not a thesis on Japanese religions. It is enough to say that the non-Christian religions of Japan to-day are giving forth very little life, light and power.

"It is a significant fact," says the Japan Year Book for 1908-9, "that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their numbers. As to Shintoists, they are privileged, in popular estimate, to keep aloof from matters of this kind." This is a very practical comment on the three religions from a competent Japanese citizen.

"The Light of the World" is still the great need of Japan.

M. B. MADDEN, Sendai.



THE CRUCIFIX THAT CHRISTIANS WERE
COMPELLED TO TRAMPLE ON, IN THE 16TH
CENTURY PERSECUTIONS



GRAVE OF ABBE SIDOTTA, THE CATHOLIC MARTYR

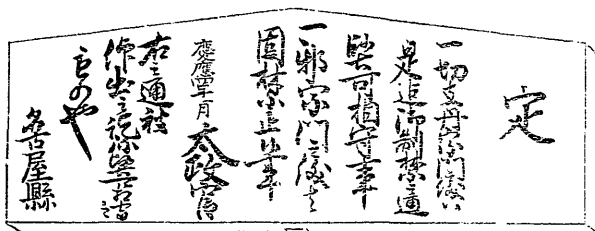


OLD JAPAN, 1868

"The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given."
Imperial Proclamation.

NEW JAPAN, 1902

"Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."
Constitution of Japan, Art. XXVIII.



THE EDICT AGAINST CHRISTIANITY, TRANSLATED ABOVE

OLD ROMAN CATHOLIC MISSIONS IN JAPAN

Old Roman Catholic Missions in Japan began in 1549 and closed in 1637.

This period saw the rise of the reformation in Europe and the cruel inquisitions of Spain and Italy. A Christless world called for a Savior but Europe was unprepared to answer the call with Christlike men bearing a Christlike gospel in a Christlike way. In Japan it was night. Civil wars, earthquakes, famine, disease and failure of crops had impoverished the people. Buddhist temples were military strongholds rather than spiritual sanctuaries. The native priests offered no word of comfort. They broke their own rules, kept concubines and forgot to pray. From Europe, Roman Catholics, the missionaries of the time, went forth zealous for churchianity. To make up for losses at home "there appeared a burning desire to spread the dominion of the church in the heathen world." In 1528 arose the society of Jesus whose members pledged themselves to the pope for the church. These Jesuits were the first missionaries to Japan. Francis Xavier was their one famous pioneer. The rest are the nameless dead "only remembered by what they have done." After him came other Jesuits, Spanish mendicant friars from the Philippines, Dominicans, Augustinians, Franciscans. They represented a church of this world claiming both spiritual and temporal power. They came to push the interests of the corrupt system from which Europe was struggling to set herself free. It was in response to a request of the King of Portugal that Xavier was sent to the Portuguese settlements of the East as a papal legate. He was an embodiment of burning zeal. He was self-sacrificing to extremes. "He forced himself to needless and nauseating services in ministering to the sick." He said, "My God, I love thee, but not because I hope for heaven thereby." Whatever of a questionable nature was done by these missionaries in their official capacity there were doubtless thousands of kindly deeds done by them as individuals when listening to the voice of Christ alone. Their message was that of a decadent church. They told the story of the cross which always thrills. To a people looking forward to rebirths through ages of suffering they declared the doctrine of the believer's entrance into Paradise at death. Some strongly opposed slavery. They taught the sacredness of marriage and condemned concubinage thus arousing the anger of the ruler Hideyoshi when a Christian girl would not enter his home. Xavier preached with an interpreter who had learned Portuguese in India. This young Japanese translated "Matthew" and Xavier read a romanized edition of it in public. He tried to preach once in Japanese on the streets of Kyoto but no one would listen and he left the city in disgust. His successors did effective work in the Japanese tongue. Their equipment at first included pictures of the Madonna and her child,

gilt crosses, images and altars with which they illuminated their sermons. Settlements having church, school and monastery were established. Forty Portuguese fathers taught in one school and gave degrees. They prepared religious and philological works. The priests were liberally furnished with gold by the Kings of Spain and Portugal. Xavier received fifteen thousand dollars for his two and a half years' work in Japan. He at first adopted the policy of poverty, appearing as a beggar but later on he made display of wealth to aid his cause. In one place he won his way by costly gifts, in another by diplomacy. The method of campaign was to win the rulers and through them the people. He tried to meet the Emperor though in vain. He and others won lords of provinces to their side. Nobunaga, the military ruler, used them and their religion to oppose his Buddhist enemies. He gave them sites for homes and chapels. Some lords who embraced christianity compelled their subjects to become Christians and accept instruction or to go into exile. The priests with the spirit of the inquisition incited converts to insult the gods, destroy idols and burn shrines. "Fire and sword were instruments of conversion." They employed fictitious miracles to catch the superstitious. They made their way with gold. By such methods did they obtain a phenomenal though doubtful success. In less than 50 years the converts numbered 600,000 including "numbers of lords, generals, captains, admirals and ladies of high rank while at the seat of government the chief interpreter was a Jesuit father." Yet the historian says "We look in vain to find a trace of the influence of papal christianity on the national ethics of Japan. Success was attended by disasters. In 1487 Hideyoshi, suspicious of their purpose issued an edict banishing the missionaries. He crucified Jesuits, Franciscans and converts as lawbreakers. When the christian forces upheld his son Hideyori, the Shogun Ieyasu met them in the battle of Sekigahara and 40,000 were slain. In the battle of Ozaka thousands of Christians lost their lives. The persecution became terrible. Suspected persons were compelled to trample on the cross or die. Christians were beheaded, crucified, burned, boiled. In 1638 the following edict was placed on highways to remain 250 years and perpetuate a hatred of Christianity.

"So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command shall pay for it with his head."

Until 1865 little else is known, but Christianity still persisted and the names of Father, Son and Holy Spirit have remained as words of the Japanese language. In 1700 the Abbe Sedotte landed but was confined in a house in Koishikawa, Tokyo, on a hill now called "Christian hill." Before the rough stone that marks his grave the writer has seen offerings of rice made by some one who reveres his memory. In 1829 seven Christians were crucified in Osaka while in 1865 the French fathers found 10,000 Christians in the neighbourhood of Nagasaki. In Koishikawa a priest is at work who is of the seventh generation of Christians. Today the Roman Catholic church is gradually overcoming the prejudice inherited from the past. With 240 single missionaries, 385 churches, 50,000 communicants, schools, orphanages and leper asylums they are doing a work the value of which is best known to those who directly benefit from their labours.

P. A. DAVEY, Tokyo.

FIFTY YEARS OF PROTESTANT MISSIONS IN JAPAN

In 1854, when, as result of the efforts of Commodore Perry, Japan concluded treaties of amity and peace with several western powers, the missionary societies rejoiced that at last the way was opening for the proclamation of the gospel to this people, who had dwelt so long in seclusion.

In 1859 four ports were opened to foreign residence. Previous to this event missionaries working in China had visited Nagasaki and Kanagawa and done some little English teaching. However it was in May of 1859 that the first regularly appointed missionaries to Japan, the Rev. J. Liggins and Rev. C. M. Williams of the Protestant Episcopal church of America, arrived on the field. They took up residence in Nagasaki. Later in the same year Dr. J. C. Hepburn and wife of the American Presbyterian Church and Rev. S. R. Brown and wife, Dr. D. B. Simmons and wife, and Rev. G. F. Verbeck and wife, all of the Reformed Church in America, came to Kanagawa. In the spring of the following year Rev. J. Goble and wife of the American Baptist Free Missionary Society arrived in Kanagawa. These four missions with several changes in the working force were the only societies in the field for a period of ten years. As to these changes and later arrivals, our limited space will not permit us to give them the mention which is deservedly theirs.

Those first years of Japan missions were indeed trying ones. The Government was avowedly hostile. The Jesuits of three centuries before had gained a great following among the people and had not hesitated to use their influence for political as well as spiritual ends. As a result Ieyasu and those following him, expelled the missionaries from the country and persecuted the Christians in every conceivable manner until none longer remained openly faithful. Thus it came about that the government regarded all preachers of christianity with suspicion and surrounded them with spies even in their homes. The people were strictly prohibited by edicts posted everywhere throughout the country from having any dealings whatever with the "evil sect." As a result all classes looked upon christianity as an evil influence to be shunned. This made it almost impossible to do any direct teaching. However the missionaries made friends and gained some earnest inquirers through the teaching of English. Moreover they gave themselves diligently to the study of the language, acquiring a facility which enabled them to begin the translation of the Bible and to write helps for language students who should come after them. This period before 1872 has been called the period of preparation. In that period of missionary effort only ten Japanese had been baptized.

The year of 1872 brought great encouragement in that it witnessed the organization of the first church. This took place on March 10th at Yokohama. Its membership

consisted of nine young men who were baptized on that day and two who had previously been baptized. The church was called "The Church of Christ in Japan." The first article of its constitution read: "Our church does not belong to any sect whatever; it belives only in the name of Christ in whom all are one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love."

During 1872 the edicts against christianity were taken down. Although the government was particular to explain that this act expressed no change of attitude on its part the people considered it as such and there began the period of popularity for the church. A passion for all things foreign seized the people and the Western religion was included among the things to be desired. Churches were crowded and the homes of missionaries and pastors were besieged by an army of earnest inquirers. It was even urged in high places that christianity should be made the state religion and the Emperor receive baptism at once. Buddhism, while offering open opposition at first, finally underwent regeneration by adopting many christian methods of work, particularly as to eleemosynary activities. The church membership leaped from the 10 of the end of 1871 to more than 31,000 in 1891. It was during this period, that our own mission was established by Smith and Garst in 1883.

Following this popular period came one of reaction beginning in 1889 or 1890. Not only did the yearly increase diminish, but the churches had hard work to keep from actually falling off in membership. Space will not permit us to enter into all the causes contributory to this condition. However the chief of them was an increased nationalistic spirit with an attendant hatred of everything foreign. Certain lamentable results attendant upon the introduction of western ideas, and irritation resulting from an attempt to revise the treaties were siezed upon by reactionaries and used to arouse anti-foreign feeling. Critical and materialistic thought also did much toward shaking the belief of those who were weak in the Christian life.

This condition continued until 1900. In this year the Japanese Evangelical Alliance voted to raise *yen* 5000.00 for evangelistic purposes. The co-operation of the missionaries then gathered at the Tokyo Missionary Conference was requested and gladly granted. The Empire was divided into districts with a group of workers for each. Great meetings were held in public buildings and theaters, tracts were distributed and Bibles sold, 5000 inquirers handed in their names. The original sum of *yen* 5000.00 reached over *yen* 10,000.00 and Japan awoke to the fact that Christianity was not yet dead. Thus began a new period of spiritual awakening which has continued even to the present time.

Statistics very clearly show the condition of the church in these four periods. In 1872 the membership was 10; in 1882, when the remarkable growth of the period of popularity was well under way, it was 5092; in 1891—31,360; in 1900—39,068; in 1907 (the latest figures available), 57,830. From these figures we obtain the following table of increase in church membership from 1882.

| | |
|--|-------|
| Last 9 yrs. of period of popularity (82-91) | 26268 |
| Period of reaction (91-1900) | 6708 |
| „ „ spiritual awakening (1900-07) | 20762 |

The first two are of exactly the same length: 9 years. No doubt when the statistics of 1909 are prepared the last period will show a growth equal to the best 9 years of the

period of popularity. That it has been more substantial there can be no doubt. The Japanese church itself has been the largest factor in this awakening. It has made the church less a foreign institution and more the people's project. The pastors and members are demanding, and rightly, more voice in the management of the churches and gradually growing into the power which will eventually enable them to complete the evangelization of Japan, in the only possible way the evangelization of a nation can ever be consummated, by her own people.

RAYMOND A. McCORKLE, Osaka.

PIONEER MISSIONARIES OF THE CHURCH OF CHRIST IN JAPAN

Charles Elias Garst. 1883-1898

Charles Elias Garst, a graduate of West Point, converted to the plea of the Church of Christ through the Christian Standard, resigned his post as an officer in the U. S Army to become a Missionary to the Japanese.

He in company with his wife and Brother George T. Smith and family came to Japan in 1883. After six months' study of the language in Yokohama they came by boat to Akita and located our first Mission work in this beautiful but conservative town.

He is known all over the province of which Akita is the capital and the surrounding country as well. He traveled on foot with packages of Bibles and tracts all over the Northern end of the main Island before he could speak the language well, and many times afterward. We come across people to-day who are anxious to hear more of The Story told them by Bro. Garst.

He wrote three articles for the Akita newspaper. Their subjects were "Transportation," "Railroads" and "Soups." He is famous here for the introduction of broad wheel tires on the heavy wagons, the street car line between Akita and Tsuchizaki, the seaport town, and many small contrivances which have been adopted by the Japanese.

The two families worked for a while in Akita but later they decided to divide forces and work out from two centres instead of one, Bro. Garst and family going to Tsurugaoka, a town one hundred miles south of Akita. They lived there and worked as earnestly as before and much is remembered to-day both of their life and work. Their many trials and sorrows served only to bind them closer to the Japanese whose sympathy was deep and lasting. At one time their house was burned to the ground, furniture and all. In this affliction the Japanese opened their homes most cordially and through it opportunities were made for the good seed.

Let me close this by quoting Bro. Garst's own words of gratitude for his family's safety at this time : "It was only the chaff that was lost. The wheat is saved."

Brother Garst died in Tokyo Dec. 28, 1898. He caught cold while on an evangelistic trip, this rapidly became pleurisy. He had the best medical attendance. His death was peaceful and triumphant—but as the years go by we miss him more and more. He loved the Japanese passionately and gave his life wholly to them.

Mrs. Laura Delany Garst. 1883-1898

Mrs. Garst having a natural language ability soon outdid the rest of the party in her skillful use of the Japanese. Many results of her work and many whom she led to Christ are still to be met with to day.

Four children were born to them in Japan. The oldest one, Hartzell, died in America when they were home on furlough. Her care of the house and the training of their children was a great revelation to the Japanese. She was one whose hands were never idle.

Her musical ability did much to interest the Japanese in our class of music, and her solos have opened hearts to the Gospel Story. Many were her good traits, and the Japanese women have not given up hopes of her possible return to work with and for them. Her Missionary fellow-workers also hope for her return and the consecration of her children to mission work in Japan.

George Thomas Smith. 1883-1892

George T. Smith, a successful pastor of the Warren, Ohio, Church of Christ, was the first to volunteer for Mission work in Japan. After a year's waiting he started for Japan with his family and Mr. and Mrs. Garst. His daughter Elsie was six years old when they landed.

He is well known in Akita for the earnest and sincere way in which he preached Christ, persisting ever in the face of the most bitter opposition. He went all over the district with bricks and stones thrown at his back and sneers and hisses before him because of his earnestness. He felt deeply the conviction that the Gospel is the power of God unto Salvation and that the Japanese *must* have the Gospel, and he desired to give it to them. The F. C. M. S. recalled him in 1892.

Mrs. Josephine Wood Smith. 1883-1885

Mrs. Smith came to Japan with the first band but on account of sickness did not come to Akita until several months later than the others. She made the trip alone in a Japanese ship and reported only kind treatment of those on board.

While her time of service for the Master was limited, ways of work and doors were opened which have never closed from that day to this. She is known for her quietness and sweetness of disposition. Her untimely death cut off the flower of the Mission while yet a bud. Yet it resulted in causing the people to ask why had they come so far from home, and to answer to themselves that there must be something in the teaching which called forth such sacrifice. She died in Akita March 23, 1885 and her baby's body rests in the same grave. The first church in Akita was built by the women and children of America in memory of her.

Mrs. Candace Lhamon Smith. 1888-1892

Mrs. C. L. Smith before her marriage to Mr. Smith was a noted C. W. B. M. worker, and sister of the scholarly W. J. Lhamon. Her work in America with the Juniors fitted her for a great work among the children of Japan. Her work in Akita was limited to a short term of two years when the school was abandoned that Bro. Smith had started and the centralization of the work in Tokyo was undertaken. Soon after this change Bro. Smith and family returned to America. It is a regret of the Japanese that one so gifted with children could not stay and work with them. Mrs. Smith's oldest son, Uriel, is buried in a Buddhist cemetery in Tokyo.

Mr. and Mrs. F. Staniland. 1886-1887

Mr. and Mrs. Staniland were the first English people to join our force in Japan. He had been a missionary worker in England under Bro. W. T. Moore. After ten

months' work and study on the language they were recalled on account of his defective hearing and Mrs. Staniland's poor health.

They both were earnest people and longed to give their lives for Christ among the Japanese. Quoting from the Mission diary words that he wrote after being informed of their recall, it may be seen how consecrated they were to the work and how deeply the removal effected them;—"God knows my highest and deepest desires were to be an instrument in His hands of bringing hundreds of Japanese to Christ. My hopes and purposes rose high. I believe my work and influence will not be lost." They lived many years in Yokohama, supporting themselves and doing good as they had opportunity to all men, of whatever nationality. God had a work for them here, though it was not such as they had dreamed of.

Dr. W. E. Macklin, M. D. 1885-1886

Mr. Macklin was sent out by the Board to Akita April 16, 1885. After a short stay spent in the study of the situation he soon concluded that there was no urgent need of medical missions in Japan, so he sought permission of the F. C. M. S. to go to China to open work for our people there.

At this time Mrs. Garst's mother and sister were visiting them and *cupid* came visiting too and shot his arrows as cleverly as ever in our native land. After a year's work in China alone Bro. Macklin returned for Miss Delaney and took her as his bride back to China to be the first lady of the China Mission.

Miss Kate Johnson. 1886

Miss Johnson, the only one of the real pioneers of our Mission now at work in Japan, arrived in Akita, July 18, 1886, in company with Miss Calla Harrison.

Her work in Akita was with Miss Harrison, until the division of the forces took place, Miss Johnson going to Tsurugaoka with the Garsts, afterwards going to Tokyo with Miss Harrison to start a girls' school.

They worked as opportunity offered, teaching the Gospel story in Sunday Schools, English in Day Schools, having cooking, sewing, knitting, and singing classes.

After the removal to Tokyo, for financial reasons the Girls' School was not started; then their work took on the form of a home for girls. Miss Johnson has been very successful along this line. One product of her work is Mrs. Suto, the wife of the Akita pastor, and another is Tsuchiya Sō San, who has become exceptionally brilliant in music. Both of these girls she has trained into beautiful and useful Christian womanhood. Miss Johnson's life in Tokyo has mostly been lived in Hongo Ward, where she now has oversight of our chapel near the Imperial University. She is especially successful in women's and children's work. She has been called to lecture in Japanese to women of the nobility and to many girls' schools.

Miss Calla Harrison. 1886-1892

Miss Harrison was the first to answer the call of the Japan Mission for single lady workers. She in company with Miss Johnson came to Akita during the Summer of 1886. Her work consisted chiefly in Sunday School, Bible classes and women's meetings. She was very successful in young men's Bible classes. When the division of the workers was accomplished she remained in Akita to work with the Smiths, afterwards going to Tokyo to engage in school work.

Some of the young men whom she led to Christ through her Bible Classes in Akita are to-day active Christians. Many persons who have been in her classes in Sunday School tell of her work with and for them. In 1892 Miss Harrison returned to U. S. A. on furlough. Later she returned to Japan as an independent missionary, thence to the Hawaiian Islands, and later to Los Angeles, California, where she is still giving her life for the Japanese.

Mr. and Mrs. Eugenese Snodgrass. 1888-1892

Mr. and Mrs. Snodgrass came to Japan in 1888. Mr. Snodgrass was the first of our missionaries to insist on us having work in Tokyo, the capital. After he had severed his connection with the F. C. M. S. the Board realized his wisdom. For fifteen years he supported himself, edited and published papers and magazines and established a church and school which are still flourishing in Tokyo and cared for by Wm. J. Bishop. He was perhaps the most literary man the Board ever sent out. The Japanese are a literary people. He died in 1907 and Mrs. Snodgrass, a most lovable, gentle woman, survived him but a few months. Grace, their only child, born in Tsurugaoka, is living in Kentucky.

P. B. Hall. 1888

Rev. P. B. Hall came to Japan in 1888 and remained but one year. The climate was against him. However, as he ministers to the "heathen" at home he still loves the Mission in Japan.

WILLIAM H. ERSKINE, Akita.

"This is the victory that overcometh the world, even our faith."

1 John 5 : 4.

The last words of Brother C. E. Garst.

Inscription on Bro.

Garst's Tombstone.

Charles Elias Garst.

Dayton, O., 1853.

Tokyo, 1898.

Graduated U. S. M. A. 1878

Missionary to Japan 1883

"Faith is the Victory."

Inscription on Mrs.

Smith's Tombstone.

In memory of

Josephine W.

beloved wife of

Geo. T. Smith.

Born in Nova Scotia

Aug. 10, 1850.

Died in Akita,

Mar. 20, 1885.

"Blessed are the pure in heart, for they
shall see God." Matt. 5 : 8.



MR. C. E. GARST



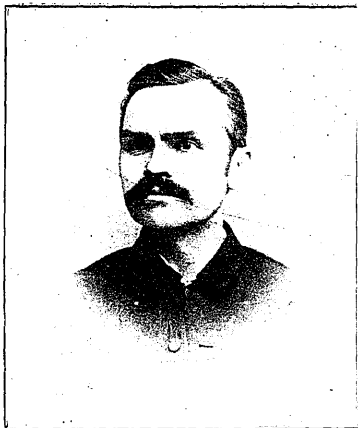
MRS. C. E. GARST



C. E. GARST'S GRAVE AT AOMAMA



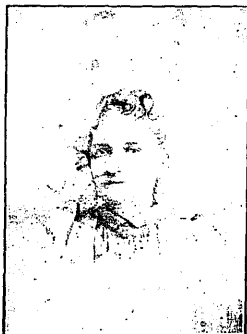
MR. AND MRS. STANILAND



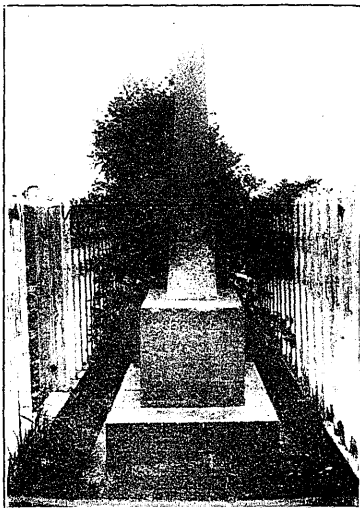
GEO. T. SMITH



MRS. JOSEPHINE SMITH



MRS. CANDACE L. SMITH



MRS. SMITH'S GRAVE AT ARICA



MISS HARRISON



THEODORE, GARFIELD, ELMO AND HARVEY, MADDEN



KINGSLEY DAVEY



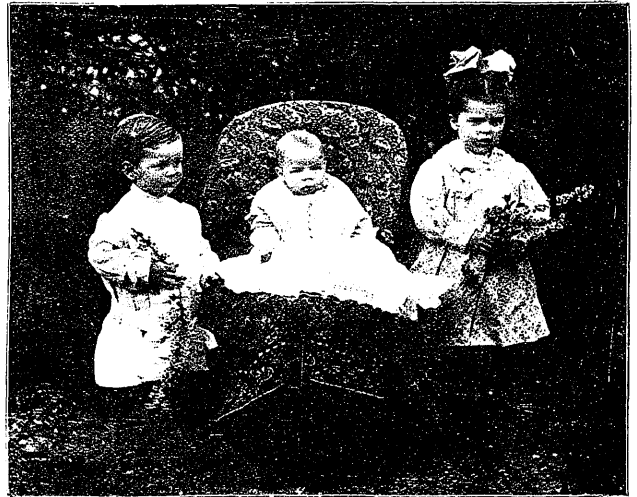
WELDON MCCOY



MARGARET MCCORKLE



GRAHAM AND ROBERT PLACE



HUGH, WILLIAM AND RUTH ERSKINE



BERNARD AND GERALDINE GUY



FANNIE, EDITH AND DAN HAGIN



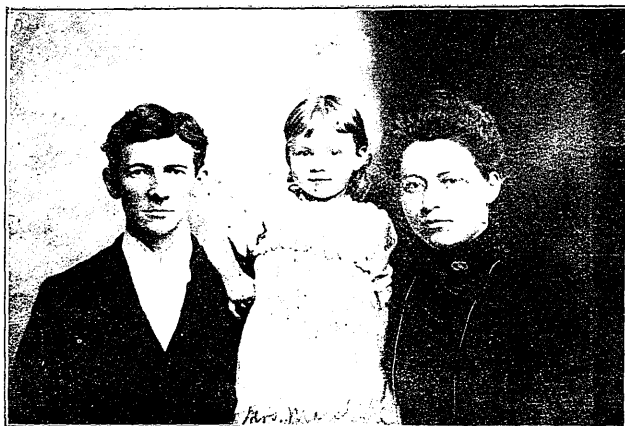
MRS. GARST, RACHEL, MORRISON, MISS K. KAWAMURA AND GRETCHEN



MR. AND MRS. SNODGRASS



HENRY STEVENS



MR. MARSHALL, ELMa, MRS. MARSHALL

HOW RECRUITS ARE RECEIVED IN JAPAN

We left Osaka Tuesday evening, April 26th, 1909, after a stay of about seven months, to go to our permanent home, Akita. Our associations there were both helpful and pleasant and we found it was not easy to leave though we knew the purpose for which we had gone was accomplished. There we first learned to love the Japanese and call them our friends and there we first learned some of the problems of the missionary. To have known Hirai San, Nabika San, Miss Lewis and Mr. Smyser we consider a great blessing. Such ties as were formed there are not easily broken, but another field was to be our place of work and another people our friends. The Japanese are always ready with a hearty welcome or with an earnest Godspeed. Our formal farewell was a prayer meeting that served as a rich benediction and on the evening of our departure the Christians whom we knew best were at the station to see us off.

On this trip north we realized more than once that the Japanese have reason for their national pride. When we awoke on the morning of the 27th, we were just coming in sight of snow-crowned Fujiyama. The sun was just rising and the morning fortunately was perfectly clear so the view was fine. It is little wonder that the Japanese say "Honorable Fuji." We were in sight of the venerable mountain for more than an hour and then the old water wheels, the thatched roofs, the pines and the rice fields interested us the rest of the way to Tokyo. The train reached Shimbashi station at nine o'clock and before we could alight Bro. Place was at hand extending a hearty welcome by reaching in for some of the numerous luggage. He and his two boys, Graham and Bobbie, soon had us at their home in Takinogawa. With the Places' hospitable home as headquarters we were able to see the work in Tokyo and become pretty well acquainted with the field and the workers. We had the pleasure of a visit in the delightful home of Misses Oldham and Rioch and had a bow from their family of little girls, six in number. Miss Rioch's school was one of the most encouraging features of the work we have seen. It is crowded to its fullest limit and her numbers seem to be limited only by her capacity. She is doing a splendid work with the children and their mothers. We met again and became better acquainted with Miss Kate Johnson, with the Misses Clawson and Lediard of the Girls' School and the McCoy's of the Boys' School. We were with Mr. and Mrs. Davey in their home and heard Bro. Davey preach at Miss Miller's chapel where four or five young men confessed their faith in Christ. We only met Miss Miller and Miss Wirick, independent missionaries, but their zeal for the work speaks of a deep experience and an abiding faith which should be the possession of every missionary. The Robinsons took some time from their school work to entertain us, going with us to see the famous wistaria then in its prime.

Not knowing when we would have such another opportunity we went on to Sendai for two days, being personally conducted by Bro. Madden who was returning from Tokyo. We were met at the station by Mrs. Madden and the boys and Miss Rose Johnson who met and entertained us with the same cordiality we had experienced elsewhere. To know the workers here and their field was very helpful for in some way they are pioneers in the solving of problems incident to mission work. Mitsui San, the efficient pastor, will go to America soon for further equipment. One day while there was spent at Matsushima, a group of islands of the coast which is one of the famous sights of the Empire. In making the connection between Sendai and Akita it was necessary to spend the night at Fukushima. We expected Mr. Erskine to meet us there, but imagine our surprise when the train pulled into the station to be greeted not only by Mr. Erskine but by Kawamura San and several of the Christians of Fukushima. Kawamura San is a fatherly old man, with a long beard and is much larger than most Japanese. We had a prayer meeting together, with him leading, in which he thanked God for recruits and prayed that we might be used many years in the work. To meet such a man is always a blessing. He has six daughters and, like Phillip's daughters of old, he says he wants them all to prophesy. Five of them are already at work or in training. One is with him as woman evangelist, one with Miss Clawson as teacher in the Girls' School, one a pupil in the Girls' School, one with Mrs. Garst attending Drake University, Des Moines, and one in a Christian Industrial School in Sendai. Our train left at four-thirty next morning but that was not too early for this man of God, one of our oldest evangelists, to be on hand and speed us on our way. His thoughtfulness for Christ's sake we will not soon forget.

We were due to reach Akita at three P. M. and the train could not move fast enough. We had been thinking of Akita as our home for a long time and now we were becoming very anxious to see it. Of course we had on our wraps and the bundles all together in plenty of time. When some thirty minutes out from Akita we were surprised to have Mrs. Erskine and Ruth enter the car and extend their welcome. We soon arrived and received a hearty welcome from Miss Asbury and the people of our church as well as from our friends of the Episcopal mission.

We have been here four weeks and are already very much at home. Surely the minister, the church and the missionaries could do no more to bid us welcome to the work here. We expect to love and be loved here as at Osaka, and as we were in the land of our birth, which we left for Christ's sake.

CLARENCE F. MCCALL, Akita.

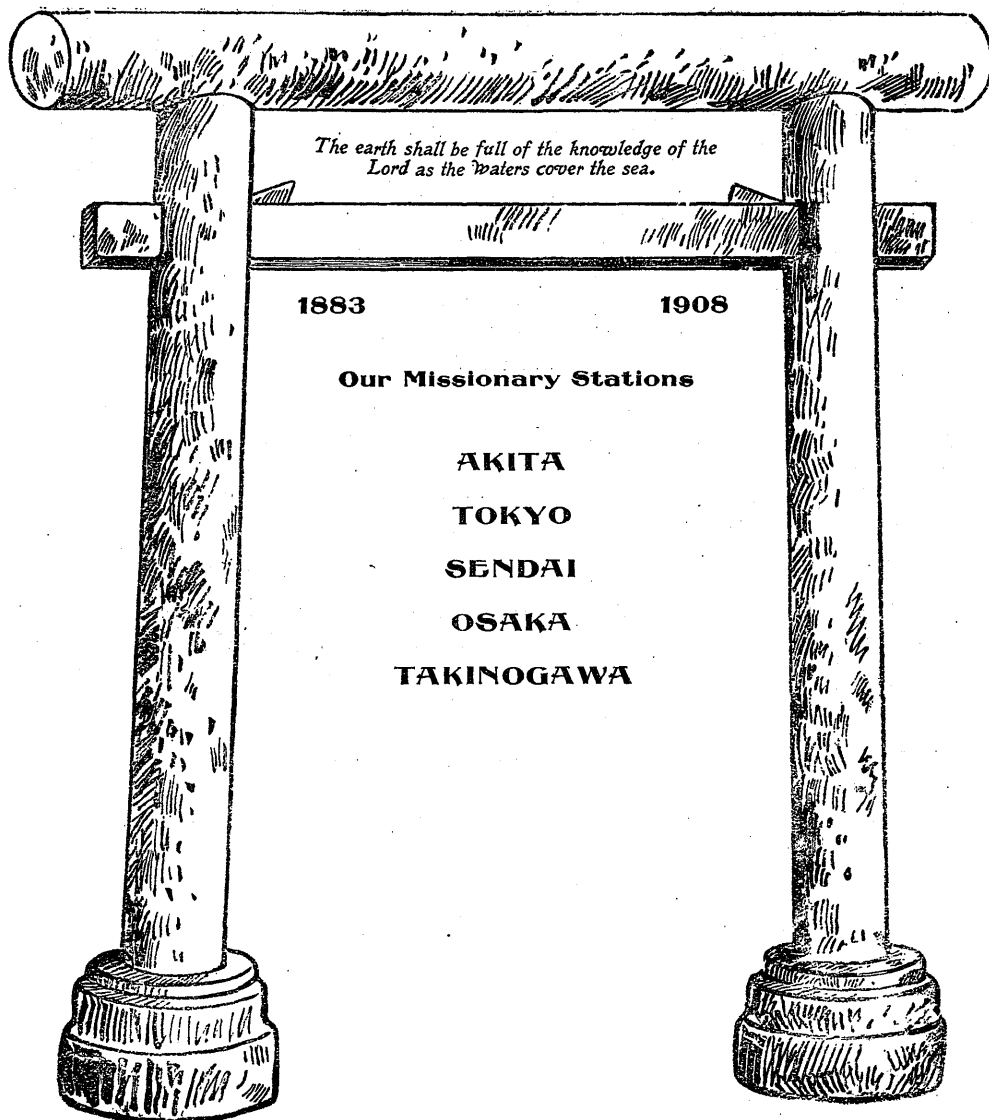
METHODS OF WORK

Evangelical work, including the usual work in churches and Sunday Schools; itinerant preaching and protracted meetings; Bible classes in English and in Japanese; knitting, sewing, cooking classes, mothers' meetings and house to house visiting, in order to reach people who will not attend church. At all of these industrial meetings the Bible is taught.

Educational work, including kindergartens, primary and middle schools of government curriculum, a Men's Bible College, a Women's Bible College, teaching in orphanages, and the nurture of many girls in missionary homes.

Literary work, including the distribution and sale of Bibles, Scripture portions and tracts, the monthly publication of The Bible Way, a church paper in Japanese, and The Japan Harbinger, a magazine for the church at home, in English. Mr. Garst wrote several tracts, Dr. Guy, Mr. and Mrs. Stevens translated a few books, Mrs. Stevens wrote some tracts and Mrs. Madden has had a story page every month in the W. C. T. U. Japanese Children's Herald, for the past four years. Besides this all the missionaries are frequent contributors to various church papers at home.

Medical work was conducted by Dr. Stevens as she had opportunity. This opened many doors and made friends for Christ in Japan. Miss Kumi Sato, through Mrs. Stevens' influence and care is the most popular and efficient obstetrical nurse in Japan.



*The earth shall be full of the knowledge of the
Lord as the waters cover the sea.*

1883

1908

Our Missionary Stations

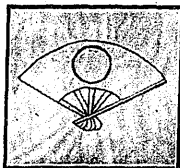
AKITA

TOKYO

SENDAI

OSAKA

TAKINOGAWA



The Crest of the Akita
Daimyo

Satake was the lord of Akita and his revenue was 1,055,754 bu. of rice. Count Satake is present head of the family.

Akita Station has

| | |
|---------|----------------------|
| 13 | preaching places |
| 5 | chapels |
| 5 | preachers |
| 1 | woman evangelist |
| 5 | missionaries, |
| 15 | Sunday Schools |
| 450 | Sunday School pupils |
| 1 | kindergarten, |
| 793 | church members |
| 500,000 | population |

Mission work was begun in 1884

AKITA

Akita is a growing city of 30,000, one of the large cities of northern Japan. It is the capital of Akita province whose chief industries are mining, farming, sericulture and fishing. This province is first in the Empire in its gold and silver output, second in copper with a goodly output of other minerals. Its rice is the famous Akita Mai and its silk soft, and of a beautiful weave. Akita City, anciently the castle town of Lord Satake, whose estate was given to the city as a public park, is the educational, military, official and railroad center for that portion of Japan. Yet it has a dreary climate where the cloudy days far outnumber the sunny ones and most of its people are coldly conservative.

The missionaries of the F. C. M. S. began work here in the spring of 1884, Mr. and Mrs. C. E. Garst and Mr. and Mrs. Geo. T. Smith being the pioneers. In 1890 these missionaries with their re-inforcements moved to Tokyo, and for five years Akita was without a resident missionary. Mr. Garst and Miss Kate V. Johnson visited it, preaching and teaching as funds permitted. In the autumn of 1895 Mr. and Dr. Stevens took up the work here again, working heroically twelve years when Mr. Steven's failing health drove them to U. S. A. Before they left, however, and before the railroad connecting Akita with the south was completed, in 1904, just twenty years after the work was begun, Mr. and Mrs. W. H. Erskine arrived. In the meantime Miss Jessie J. Asbury had been an able assistant. Mr. and Mrs. C. F. McCall who came in 1908 complete the Akita mission force at present.

There are now two chapels in Akita, and two Japanese houses in which Sunday Schools and evangelistic services are held and two missionary homes.

Our first chapel was built in 1889 in memory of Mrs. Josephine Wood Smith who died in Akita in 1885. The children in America gave the money for this chapel, bell and organ in a year's time.

The Narayama chapel was built by Mr. Stevens in 1900 and the Hodono St. chapel is a Japanese house purchased by the mission, in which Miss Harrison began the Sunday School in 1887.

There have been over 500 baptisms since the beginning in Akita city.

In touring Akita district our missionaries pass through fifty towns and villages in only eight of which, besides Akita city, we have regular established work. These we call out-stations. Preaching is done in the other places as opportunity permits.

F. S. Stevens

E. S. Stevens was born on the "Sandusky plains" near Upper Sandusky, Ohio. His boyhood days were passed among pioneer farmers where schooling could be had only during the winter months. Later he was graduated at the "Normal College" Ada, Ohio, and in 1892, was given a degree at the College of the Bible, Lexington, Ky. The same year he was married to Miss Nina Mai Asbury. During nine years he had charge of churches at Mentor, Ohio, Pleasant Grove, Old Cane Ridge, and Beasley, Ky., and the Miles Ave. Church, Cleveland. His work in Japan is that of an evangelist and pioneer missionary. The Akita district in which he labors has until the recent railroad was built been far separated from the more forward regions of Japan. This isolation has made his work in a peculiar sense pioneering. In this work he contracted an illness which the physicians in Japan were unable to control. So, to the regret of missionaries of all denominations, and to our own in particular, and to all our Japanese constituency, he was compelled to leave Japan for U. S. A. in May 1907. He is a Godly man, and all who meet him feel the power of the Spirit in his life, and are benefited thereby.

Dr. Nina A. Stevens

Dr. Nina Asbury Stevens was born near Germantown, Ky., 1866. She was educated at Augusta College, Ky., took a course in Pharmacy in Chicago, and received her medical education at the Cleveland Homeopathic College, finishing in 1892. The same year she was married to Mr. Stevens, and came with him to Japan. She entered upon her duties with too much zeal and after the first year was required to cease working for two years. At the end of the third year they moved to Akita, and the northern climate being favorable to her, she has ever since been able to prosecute her labors. She has discontinued her medical work among the Japanese people, but is called to attend many foreign friends. Her special work is among women, but she has recently opened a kindergarten which is successful beyond her hopes. She writes for the Mothers' Department of the W. C. T. U., and has published a few very successful tracts. We miss her very much.

Mrs. Ino Funasaka

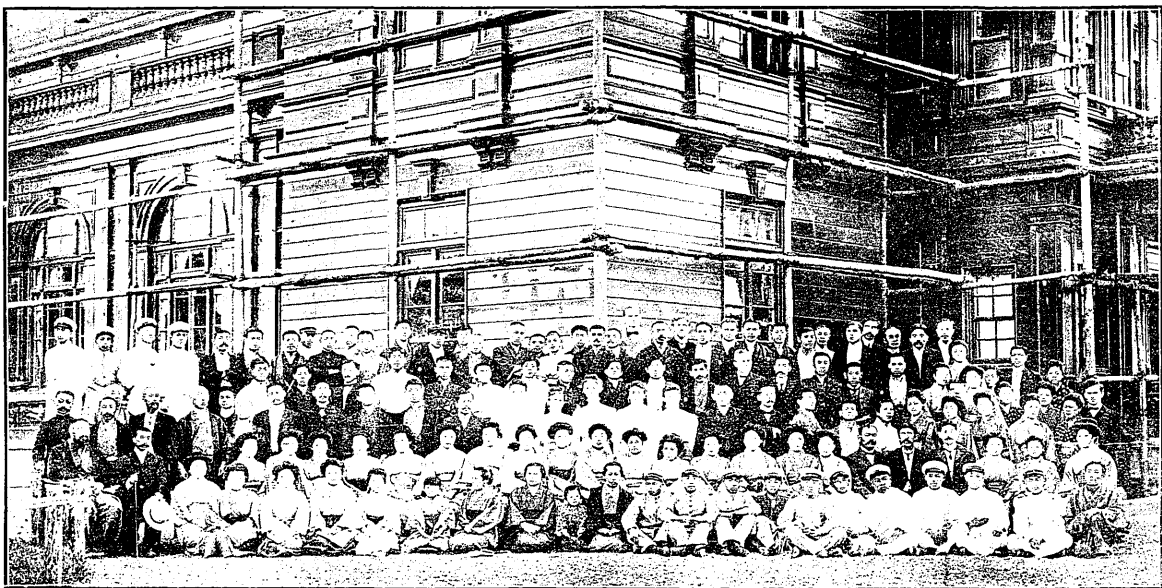
Mrs. Ino Funasaka was the first person our pioneers won from paganism. She was immersed by Mr. C. E. Garst Nov. 6, 1884. Through many vicissitudes she has lived a beautiful Christian life. During nearly all of their life in Japan Mrs. Funasaka was a member of the Garst household, and Mrs. Garst usually speaks of her as "my dear né san (elder sister)." Her husband and two children—now grown—are members of the church. She is the example to whom all our women converts are pointed for emulation. She is now a member of Misses Oldham and Rioch's home.

Mr. William H. Erskine

William Hugh Erskine of Pittsburg, Pa., was born Feb. 2, 1879, and received his early education in the Pittsburg schools. He afterwards entered Bethany College, graduating from this institution in 1902 with the highest honors of his class, being selected to give the Greek oration. Following his graduation, Mr. Erskine spent the summer in Chicago University in preparation for the position of Professor of Mathematics in Bethany College. He resigned his work in Bethany after a year and a half, and accepted the pastorate of one of our Pittsburg churches in order to



CHURCH IN AKITA IN 1884



ANNIVERSARY CONVENTION IN AKITA IN 1905



MISS JESSIE J. ASHBY



MR. Y. SUTO AND FAMILY, PASTOR OF JOSEPHINE
SMITH MEMORIAL CHURCH



MR. C. F. MCCALL



MRS. C. F. MCCALL

better prepare himself for evangelistic work in a foreign field. In the summer of 1904 Mr. Erskine received the A. M. degree from Bethany, and came to Japan with his wife in the autumn of the same year. He is located in Akita district.

Mrs. W. H. Erskine

Mrs. Virginia Stewart Erskine is the daughter of J. T. H. Stewart, one of our pastor-evangelists now located at Georgetown, Ill. Mrs. Erskine is a graduate of the Finley, Ohio, High School, and of Bethany College, being the Greek orator in the class of 1904 in the latter institution. She is the fond mother of 3 children, a daughter and 2 sons, Ruth, Hugh and William. Her influence as a mother is most beneficial.

Miss Jessie Asbury

Miss Jessie Joan Asbury was born near Germantown, Ky., in 1877. She was educated at Augusta, Ky., and came to Japan on a visit in 1896. After three years she returned to America and was appointed as a missionary to Japan by the F. C. M. S. She works in Akita, and devotes her attention to children and young women, among whom she is a popular and successful worker. She returned to Japan from her first furlough in Oct, 1907.

Clarence F. McCall

Clarence F. McCall was born on a farm in central Missouri near Fulton where he had the usual experiences of a country lad. After two years in Westminster Academy, and two at country school teaching he entered upon his college course and was graduated from Westminster College in the class of 1905. The next two years were spent in the Bible College of Missouri and the University of Missouri. During these years he had valuable experience preaching for some of Missouri's country churches near Columbia. The school year of '07-'08 was spent in The Bible Teacher's Training School of New York. During this year he served as associate minister of the Sterling Place Christian Church, Brooklyn. On July 14th, 1908, he married Miss Cora Belle Campbell of Los Angeles, California. In September of that year they sailed for Japan to work under the direction of the Foreign Christian Missionary Society.

Mrs. McCall

Mrs. McCall (nee Cora Campbell) was born in Joliet, Illinois, but moved with her parents to Southern California while she was yet a child. She received her college training at Pomona College, Claremont, Cal., and the University of California where she was graduated in the class of '01. She spent two years in The Bible Teacher's Training School, New York City.

AKITA OUTSTATIONS

Omagari is a small town south of Akita half way between it and Innai. Mr. Stevens began our work here. The Akita workers include it in their itinerary.

Yokote, population 15,000, was opened as an outstation by Mr. Stevens in 1903. The Akita pastor and missionaries preach here regularly. There are 9 Christians and a Sunday School of 73. The chief industry is hand woven cotton cloth.

Yuzawa, population 3,000, was opened in 1906 by Mr. Stevens who sent Mr. K. Okuda to locate here and to divide his time between Yuzawa and Tsuchizaki. The Sunday School numbers 15. There are 23 Christians here.

Innai, population 5,000, was opened in 1889 and a church building bought in 1897. The silver mines of Innai have been worked since 1599 until recent years. When the mine "shut down" a number of the Christians moved to Hokkaido. There are over 70 names on the church book, but only two remain there now and occasionally gospel meetings are held for them.

Tsurugaoka whose old name was Shonai has a population of 21,000. It was opened in 1887 by Mr. and Mrs. C. E. Garst, Miss Kate V. Johnson, and Mr. and Mrs. Snodgrass. The church record shows over 100 baptisms since the beginning. This was formerly a castle town and has an industrious, prosperous farming community. It is 90 miles from Akita. There is a very long bridge at the entrance to the town, famous in our mission history as the place where our pioneers often prayed for reinforcements, and where the Christians welcome the arriving missionary and speed the departing one.

Sakata, with a population of 15,000, at the mouth of the great Mogami river is the port for the towns of that river basin. It exports principally rice, silver and other minerals, and fishing products. Our work was begun here in 1908 by Mr. Erskine, and Mr. Shirai is the present pastor.

Kisakata is a little town just half way between Tsurugaoka and Akita. The evangelist Y. Kudo has charge of the work here as well as in Honjo. The meeting place was rented here by Mr. Erskine in 1908.

Honjo, population 10,000, was the first outstation of our mission. It is 25 miles south of Akita and work was begun in 1884 by our Pioneers. There are 23 Christians here now, with a Sunday School of 35. The pastor, Y. Kudo, is an earnest, consecrated man, nearly 70 years old. Honjo is a school center, and also a busy seaport. Salt is manufactured here from sea water, and that with fish (sardines) and fish oil are its greatest exports.

Tsuchizaki, population 8,000, is famous to us as the port where our pioneers landed. It is five miles from Akita city. Report gives the number of persons baptized here since 1883, as 68. The present Sunday School average is 40. The Yuzawa pastor includes this in his pastorate.

Okubo, Noshiro and Odate are three busy towns north of Akita. Their chief industry is laquer-ware. Noshiro is the port of the Noshiro river basin, and Odate is interested in horse breeding. These places are visited once a month by workers from Akita, and a number of Christians have been made. Mr. Stevens is responsible for the opening of these towns to the gospel.

Yosaku Kudo, the oldest evangelist in our mission came to us from the Baptists, in the days of our pioneers. He is nearly 70 years old, a faithful, earnest, energetic



AKITA KINDERGARTEN



MAKI SAITO, WOMAN EVANGELIST IN AKITA



AKITA SUNDAY SCHOOL



SAKATA PREACHING PLACE AND SUNDAY SCHOOL



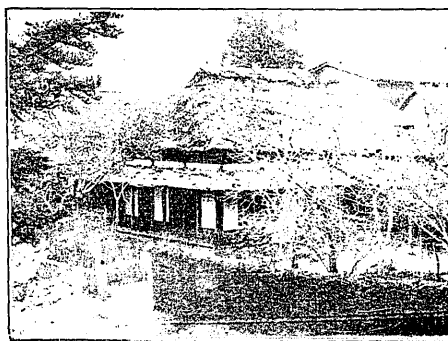
MR. SHIRAI AND FAMILY, SAKATA



YOKOTE PREACHING PLACE



EVANGELIST OKUDA, YUZAWA

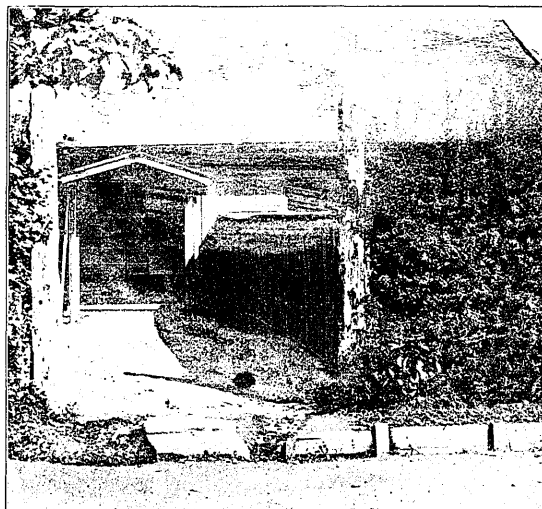


YUZAWA PREACHING PLACE





JOSEPHINE SMITH MEMORIAL CHAPEL, ERECTED BY
THE CHILDREN OF AMERICA IN 1889



HODONO ST. CHAPEL



NARAYAMA CHAPEL

IN AKITA CITY

worker. Having been a teacher in his youth, he readily gains influence in educated circles and is winning some of the best men in Honjo, and surrounding towns, to Christ—his age does not prevent itinerating trips to other towns in his state. His family at present consists of himself, wife and one grown daughter. He has a married son and daughter. They are all Christians.

Yasukichi Suto, pastor of the Josephine Smith Memorial Chapel in Akita, was immersed by M. B. Madden in Sendai, in 1899. He was first led to Christ by his now sainted mother whose teaching was followed by that of E. S. Stevens. He was married to Miss Roku Harada, one of our very best women evangelists, in Sendai, by Mr. Madden. Here they worked successfully awhile, then Mr. Suto entered Drake Bible College to further fit himself for efficient work. Leaving college he became pastor at Tsurugaoka, then at Akita, where they are doing a splendid work. They have two charming little children, aged 6 and 4 years.

Kiichi Okuda, pastor of the congregations at Yuzawa and Tsuchizaki, graduated from Drake Bible College and entered on this work in 1907. He is not married. He is doing his best to win his countrymen to Christ. He was baptized by Mr. Noto of Tsuchizaki.

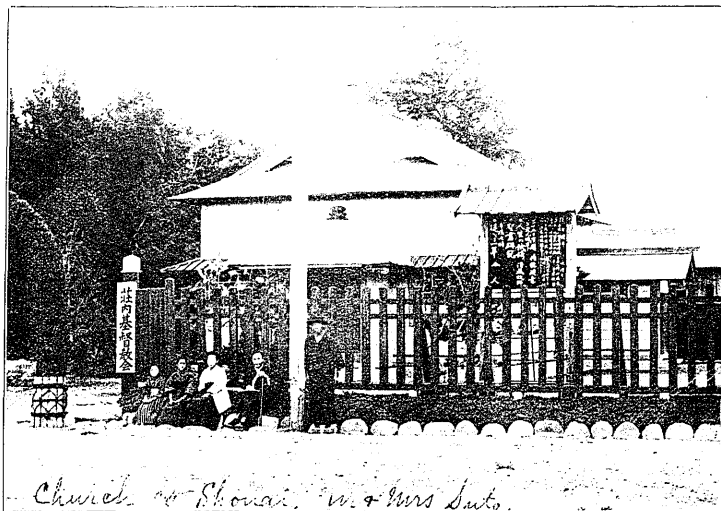
Tamejiro Shirai graduated in 1908 from Drake Bible College and located immediately at Sakata, being our first resident pastor in this prosperous town. His family includes his mother, wife and two bright children. He is doing a good work here and in the near-by towns. He was baptized by Mr. Suto in Tsurugaoka. His mother and wife are also Christians.

Miss Maki Saito, the woman evangelist in Akita, was for many years an earnest little member of the Fukushima Sunday School. Later she became a teacher here and, after finishing the Fukushima Girls' High School she entered and graduated from our Women's Bible College in 1908. In Sept. '08 she went to Akita to work with Miss Asbury for the salvation of the women and children there. She is proving a most competent worker.

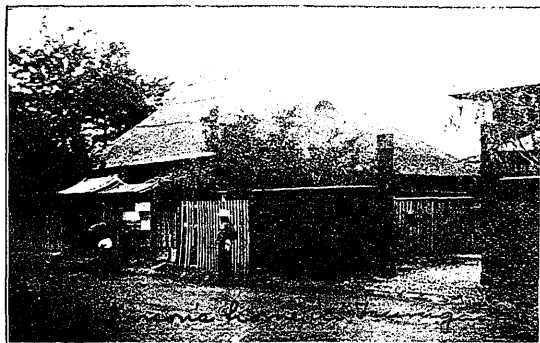
The Akita Kindergarten must be reckoned a force in the evangelization of the city. It was begun by Mrs. Stevens in 1905, in a room in their own house. For all these years it has struggled along lacking suitable housing, but enrolls over 80 children, with a Sunday School much larger; it has opened a hundred or more homes to the Gospel. Miss Asbury and three trained Japanese teachers and a young lady helper are the busy, happy workers in this splendid work.



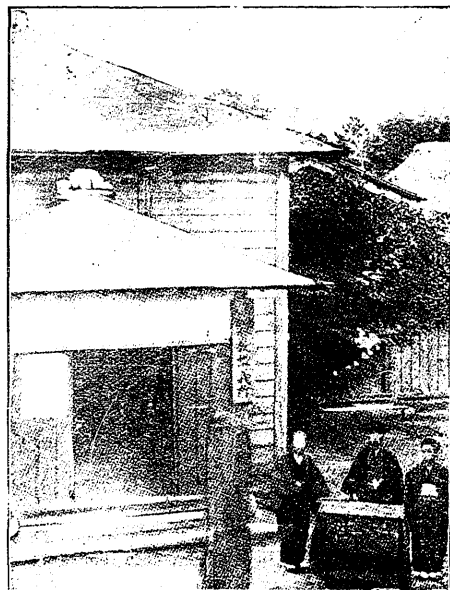
MR. S. SUKUNO, PASTOR AT TSURUGAOKA



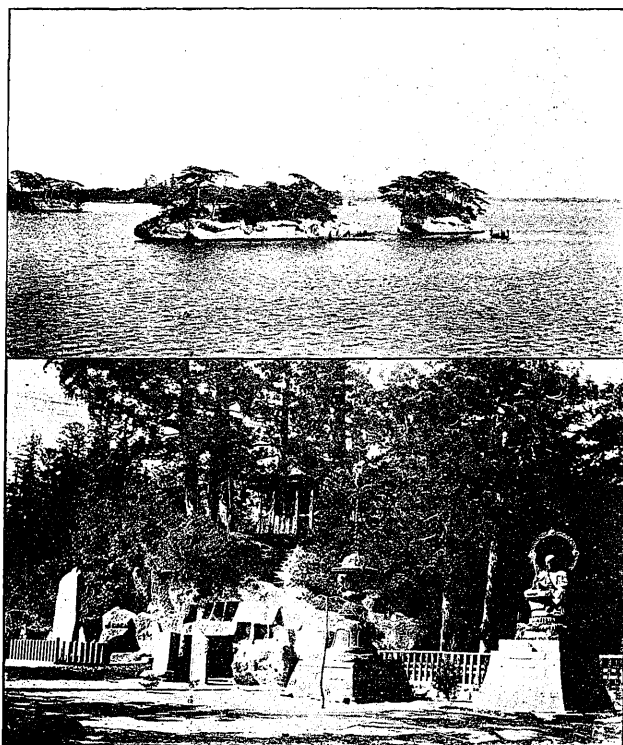
TSURUGAOKA CHAPEL



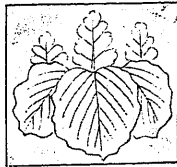
MISS JOHNSON'S HOME IN TSURUGAOKA IN 1888



CHAPEL AT HONJO, AKITA DISTRICT, WITH PASTOR Y. KUDO



MATSUSHIMA ISLANDS AND ZUIGANJI TEMPLE GROUNDS



An Imperial Crest, the leaf and
flower of the paulownia tree

Tokyo Station has

| | |
|-----------|------------------------|
| 14 | preaching places |
| 3 | chapels |
| 2 | school buildings |
| 8 | preachers |
| 8 | missionaries |
| 17 | Sunday Schools |
| 1,100 | Sunday School pupils |
| 609 | church members |
| 1 | kindergarten |
| 2,000,000 | population of district |

F. C. M. S. work was begun here in 1890

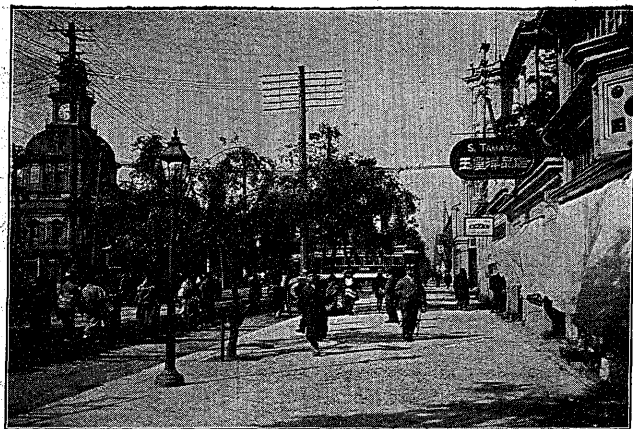
TOKYO

The City of Tokyo covers one hundred square miles. Its population is about 2,000,000. The Foreign Christian Missionary Society has work in three of its fifteen wards, and the church books show a membership of little over 500.

This Capital of the Japanese Empire is one of the world's big and ever growing cities. Its rapid transformation from a truly Oriental to an increasingly occidentalized city is marvellous. Within the memory of our missionaries its streets have widened, been improved with electric lights and trams, with water works and sewers, plate glass windows have superseded paper slides and windows in the shops which have become stores. And whereas our first missionaries had to import nearly all food stuffs from abroad, now, nearly all kinds of occidental fruits and vegetables are found in the Tokyo markets. Magnificent modern palaces, schools, banks, business houses replace the old picturesque but inconvenient ones; fine parks adorn the city and great factories prove the people's industry. Just about every thing Oriental is made in Tokyo, and just about everything occidental is imitated there. One living in interior Japan feels himself in a different country when arriving in Tokyo—and he doubts whether this is the East or the West? In Tokyo is the Imperial Palace, hidden behind high walls of splendid masonry and surrounded by beautiful parks and moats, almost in the center of the city. It is forbidden to public gaze. Lack of space forbids more description of Tokyo—except that it is the center of Eastern education and political influence. What Oxford, Cambridge and Heidelberg are to Europe, that and more is Tokyo to Asia. Thousands and thousands of students, picked men, are sent to Tokyo by these Asian governments to learn everything pertaining to the East and to the West.

In this immense human beehive our pioneer missionaries began to preach the Gospel and to do good in 1890. They had been seven years in the remote interior which was almost as if they had been in another continent. And yet after eighteen years we have only three chapel buildings. It humbles us to see how little we have done in the Capital of this great Empire. For what are our 609 members among this great throng of 2,000,000?

Hongo is the first ward in Tokyo in which the Gospel was preached by Mr. and Mrs. Snodgrass, the first of our missionaries to come here, in 1890. It has a population of 90,000. Mr. Davey says "There are more unbelievers in Hongo than Christians in all Japan!" In 1900 Mr. Guy superintended the building of our chapel here almost opposite the Imperial University Red Gate. Previous to this Dr. Stevens had erected a little Japanese house which served as a meeting place and was joined to the chapel for a parsonage. Different missionaries have had charge of this work



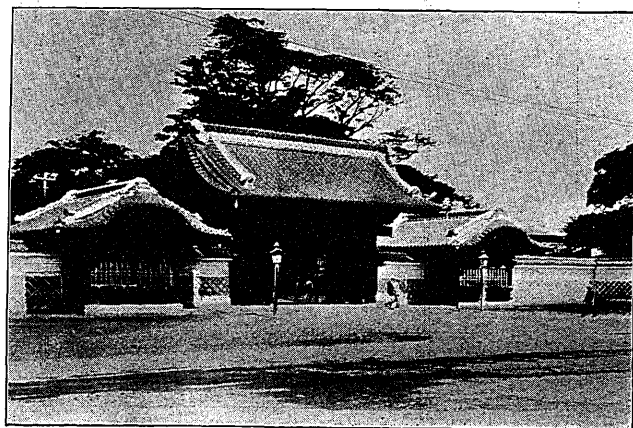
GINZA STREET, TOKYO



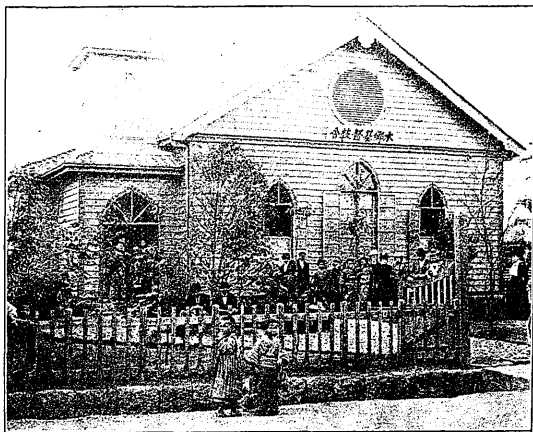
NIO, TEMPLE GUARDIAN



EDOBASIRI, TOKYO



RED GATE OF THE TOKYO IMPERIAL UNIVERSITY



HONGO CHAPEL, TOKYO



MR. S. TAKAGI



MR. AND MRS. P. A. DAVEY



HONGO SUNDAY SCHOOL



TOKYO WORKERS

Miss Kate V. Johnson

Miss Johnson was born in Madison, Ind. She came to Japan as a missionary in 1886. Her period of service is several years longer than that of any other disciple missionary now on this field. When Miss Alice Miller returned to America last September, Miss Johnson resigned her position under the Foreign Christian Missionary Society and took up Miss Miller's work in the Yotsuya Mission. Besides church work, Bible schools, and women's meetings, Miss Johnson has ten Japanese girls in her home whom she is training for lives of usefulness, at a cost of six hundred dollars per year. She re-entered the F. C. M. S. employ in 1908 and now has charge of the work in Hongo ward, Tokyo.

Mr. and Mrs. P. A. Davey

Mr. and Mrs. P. A. Davey are Australians, and though missionaries of the F. C. M. S. are claimed and partly supported by the Christian Churches of Australia where both are well-known, particularly in Melbourne and in Ballarat, the city of their birth. Mrs. Davey, then Marian Benson, was baptized by C. L. Thurgood, of Pittsburg, Pa. She was educated in the Clarendon Ladies' Colleges in Ballarat and later continued her musical studies under Professor Coutts of the Melbourne University. In Melbourne the Benson family are well known for their musical, elocutionary talents, and for their interest and work in the cause of Christ. In 1891, P. A. Davey resigned a life position as clerk in the Government Railways, to study for the ministry. He graduated from the College of the Bible, Lexington, Ky. in 1896 and from the College of Arts in 1897. While in Kentucky University he was a member of the first volunteer band.

Two years later while preaching for the church at Charlestown, Indiana, he accepted a call to Japan. In 1905, while on furlough he visited the Australian churches in the interest of missions and while there married and afterwards visited various points on the United States. While at Lexington, Ky., his wife united with the Central Christian Church of which he has been for years, a member. They came to Japan in April, 1906, and are located in Koishikawa, Tokyo where Mr. Davey has charge of the church.

Mr. Davey has also taught several years in Drake Bible College besides having the care of a number of out stations. Mrs. Davey has taught many music classes, and their little son, Kingsley, is doing a boy's share of mission work, while Grandma Benson, Mrs. Davey's mother, has blessed us all by her coming to Japan.

Mr. and Mrs. F. E. Hagin

Mr. F. E. Hagin was born in Cambridge, Ill., June 3, 1869. After graduating from the public schools, he passed the Nebraska state examination for Pharmacists. He was baptized by L. B. Myres when 14 years. Four years after he entered Eureka College to prepare for the ministry. After graduation he took the post-graduate degrees of B. S. L., and A. M. Two terms of his college life was spent at Cotner University. From 1889 to his going to the field he was preaching continuously. His first charge was the church at Shenandoah, Iowa and the last was at Stanford, Ill.

He was married Apr. 18, 1892 to Miss Myrtle E. Willett of Miller, So. Dakota. To them three children have been given—Edith G., Fanny Alice and Dan W. Mrs. Hagin was born in Poweshiek Co., Ia. She attended College with her husband at Eureka.

Their home for seven years was in No. 72 Myogadani Machi, Hoishikawa Ku, Tokyo, whither at once settled on going to Japan in Sept., 1900. Formerly Mr. Hagin had charge of the Hongo Church in Tokyo, but now his chief work is at the Suido Cho or Koishikawa Church near his home. Mrs. Hagin a special Bible class at the church for young men and another for women. Mr. T. Kawai, the Japanese pastor at Suido Cho, is an earnest worker and able preacher. The church and this Hagin home is in the centre of a thickly populated student district. Many students attend the church services and visit at the mission home.

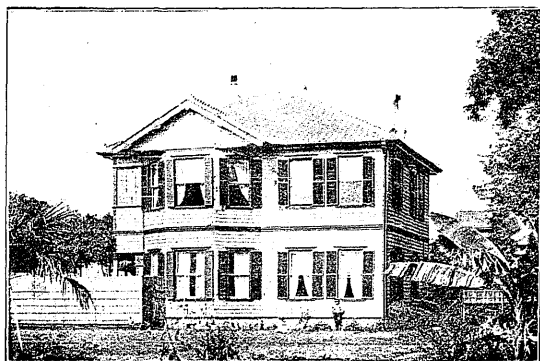
Mr. Hagin had charge of Dairokuten, a small preaching place near his home. Here weekly preaching and a Sunday School are carried on. Once a week he taught an English Bible Class, composed of students of the Formosan College. Mr. Hagin has opened two out-stations, one at Kofu, another at Taride, at the latter place there are eight disciples the only Christians in the place. Kofu is a city of 38,000. These places are visited monthly and semi-monthly. Mrs. Hagin devoted much of her time to the entertainment of the Japanese who call at the mission home all house of the day. Mr. and Mrs. Hagin went to U. S. A. on furlough in 1907. They are still in America where they returned in 1908 for their daughter's health.

Miss Lavenia Oldham and Miss Mary McKenzie Rioch

Miss Oldham is from Mr. Sterling, Ky., a graduate and teacher of Daughters College, Harrodsburg. Miss Rioch is from Hamilton, Ontario, Canada, a graduate and holder of a life certificate from the Normal College there. They came to Japan Nov., 1892 with Mr. and Mrs. Stevens. During that winter these four lived together. In the Spring Misses Oldham and Rioch rented a Japanese house in Koishikawa ward which served as a preaching place also. Miss Harrison, the only worker of the F. C. M. S. in Japan at that time, remained but six months. The ladies had two preaching services, Sunday School, women's meetings, Men's Bible classes (English) in their house from the first. This was the beginning of our now flourishing Koishikawa church. In 1894 Miss Wirick, an independent missionary built Drake Chapel and the congregation was housed there. When Miss Wirick went home on furlough Mr. and Mrs. Guy had charge of the chapel work a few months, then Miss Rioch took it till her furlough. When Miss Wirick returned from furlough she presented the chapel to the F. C. M. S. and devoted herself to other work.

Misses Oldham and Rioch had been here but three months when eight homeless girls were placed in their care. Since then they have always had about this number in their home. Some of them have married and made Christian homes, some have died, and some are working earnestly for the salvation of their countrywomen. There are still little girls in the home.

In addition to their regular church work they have had Bible classes in a nearby college, with good results. Many religious meetings are held in their home and much house to house visiting is done. Miss Rioch also has her kindergartens and day school work. Miss Oldham's work with young men has brought us so many evangelists she is called the "mother of preachers."



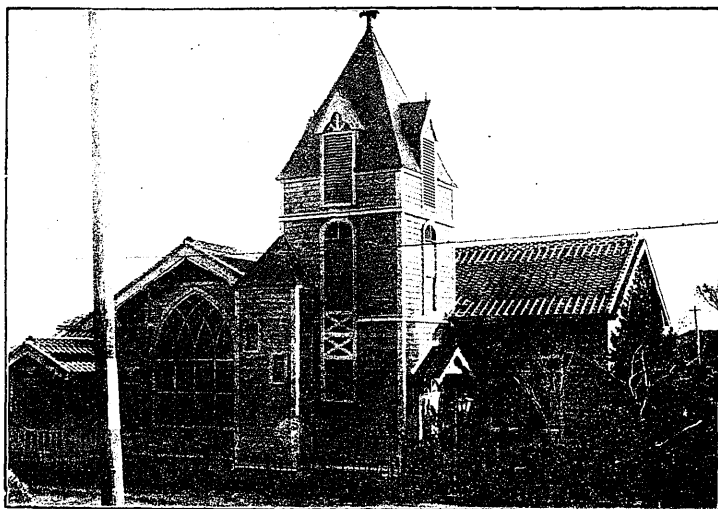
MISSION HOME, KOISHIKAWA, BUILT BY MR. GUY



MR. F. E. HAGIN



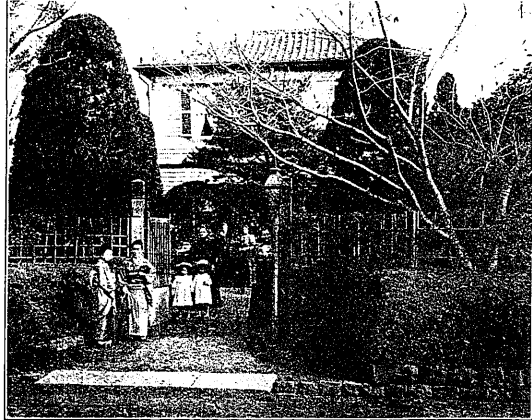
MRS. F. E. HAGIN



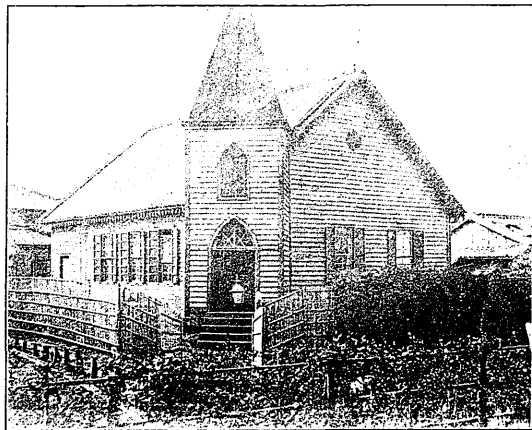
KOISHIKAWA CHAPEL, BUILT BY MR. HAGIN



KOISHIKAWA SUNDAY SCHOOL



USHIGOME HOME



USHIGOME CHAPEL



MRS. MIZUNO, WOMAN EVANGELIST
AT USHIGOME



MISS MARY RIOCH, MISS LAVENIA OLDHAM AND GIRLS IN THEIR HOME
MISS FUJINO TERADA, WOMAN EVANGELIST, IN CENTER OF BACK ROW



MRS. KAWAMURA
WOMAN EVANGELIST KOISHIKAWA TOKYO



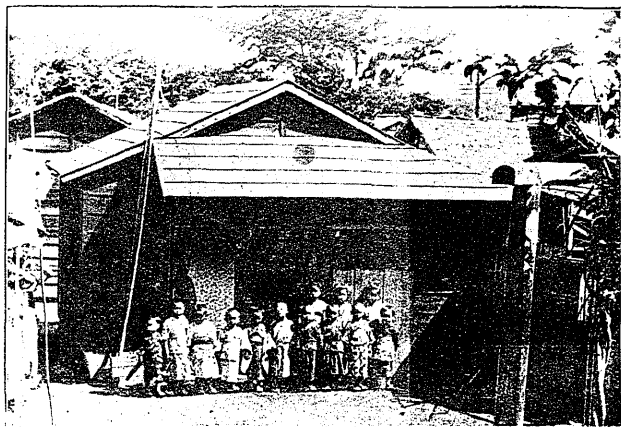
TANIMACHI DAY SCHOOL AND SUNDAY SCHOOL, USHIGOME TOKYO



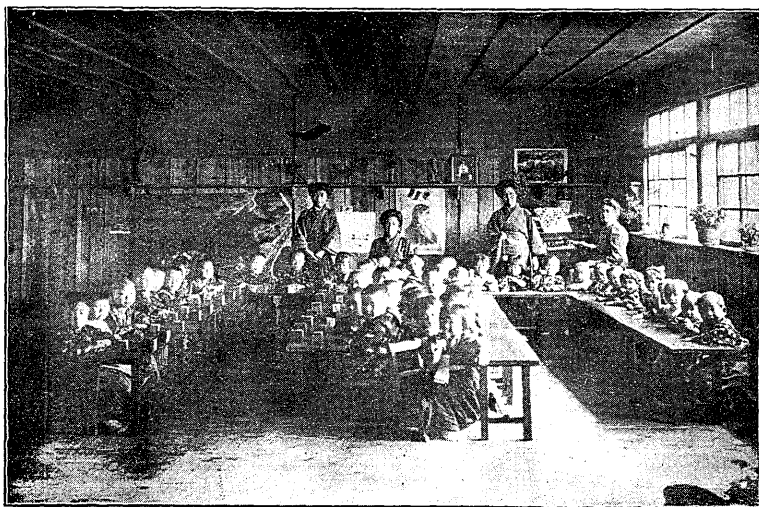
MISS LAVENIA OLDHAM



MISS ROSE T. ARMBRUSTER



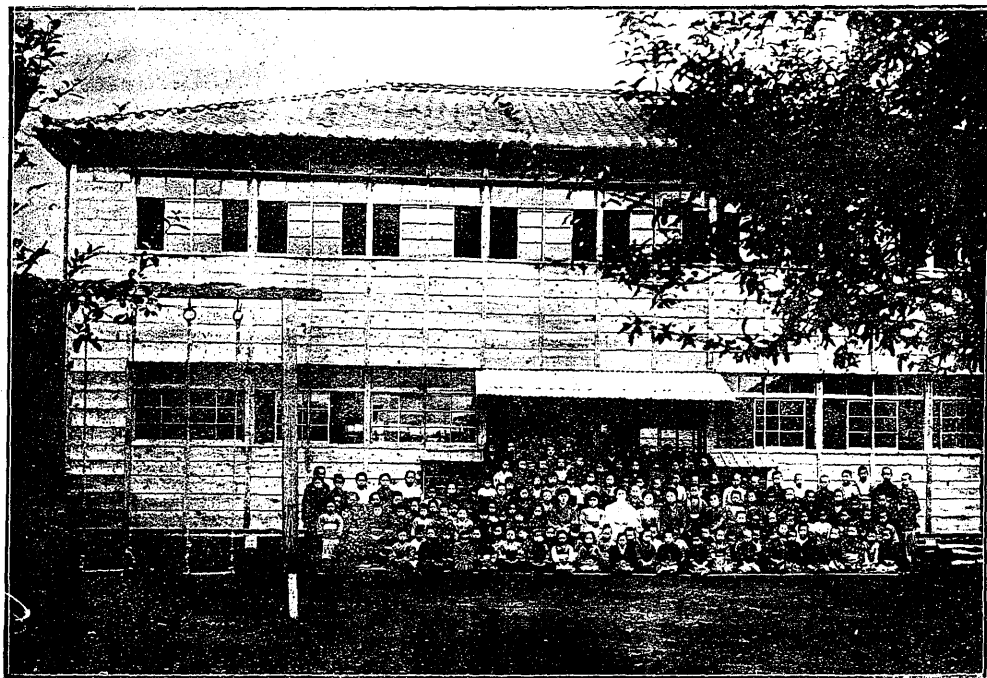
DAIROKUTEN SUNDAY SCHOOL



MISS RIOCH'S KINDERGARTEN



MISS RIOCH



MISS RIOCH'S PRIMARY SCHOOL AND SCHOOL BUILDING

Miss Rose T. Armbruster

Miss Rose T. Armbruster of Springfield, Ills., came to Japan in the fall of 1903. She is supported by Mr. M. J. and Miss Cynthia Allen of Akron, Ohio. She made fine progress in Japanese language in spite of adverse conditions. She spent some months in Osaka, then in Akita and finally occupied the Koishikawa mission house when the Hagin family went home on furlough. She has spent most of her time supplying and keeping the work of absent missionaries in good order, with excellent results. In 1908 she went home on her first furlough.

Mrs. Mizuno

Mrs. Mizuno, who is one of the women evangelists working especially with Miss Rioch, was for many years a member of her home, and through whose kindness she received a Christian education. Mr. Mizuno was one of Miss Oldham's students, and their little children have the blessing of a Christian home. Mrs. Mizuno is an earnest, consecrated worker who joyously gives as much time and strength as she can spare from her family to Christian work.

Mr. Toshio Murayama

Mr. Toshio Murayama, pastor of the Ushigome chapel was brought into our work by Miss Oldham. He is quite a literary man, giving much time to writing religious novels. His family consists of himself, wife and three children. Mrs. Murayama is a sister of Mr. Ishikawa president of our Boys' Middle School and is a charming young mother.

Mr. Teizo Kawai

Mr. Teizo Kawai, pastor of the Koishikawa chapel, is another of Miss Oldham's "boys," and his wife is one of the girls nourished and educated in their home. Mr. Kawai was educated at Waseda and was three years in Drake University, U. S. A. He refused a most lucrative Government position to become pastor of Koishikawa church. He is one of the leaders in Union Sunday School work in Japan, and is one of our very best up-to-date, live pastors. Mr. and Mrs. Kawai have two little children, and Mr. Kawai's mother, who lives with them, is a dear, old saint in Christ.

Mr. Kumajiro Takagi

Mr. Kumajiro Takagi, pastor of the outstation Chiba, is one who came to us fifteen years ago through Bro. Garst's influence. He is a very polished gentleman and in a quiet way is winning souls. He has had charge of work at Hongo, Tsurugaoka, Akita and Sendai, and was our first permanent worker in Chiba. All the women love Mrs. Takagi dearly, and the four children are a credit to any minister's family.

Mr. Masachika Nishioka

Mr. Masachika Nishioka, pastor at Shizuoka, is one of our faithful, Godly men, who have clung tenaciously to the work in Japan since the days of our pioneers. This man was brought to us from the Greek church by Mr. Garst. For fifteen years Mr. Nishioka has been a semi-invalid, but his zeal, combined with strength from the Lord, has won a goodly number of souls to Christ. He resigned the work of the Koishikawa church, which was beyond his strength, to become pastor at Shizuoka, in 1898. We have had no other pastor here. Mr. and Mrs. Nishioka have four children. Two of his little girls are in the home of Misses Oldham and Rioch, to be trained for the Lord's work.

Mr. Yutaka Hasegawa

Mr. Yutaka Hasegawa, immersed by Mr. Guy in 1898, came to us from the "United Brethren." He began his work with us as pastor of the Fukushima church. After eight years here, during which time about 60 souls were added, he came to Sendai. After a year and a half he left the church and the mission "to begin an independent work," he said. By the influence of Mr. Davey and several of the Japanese pastors he reconsidered his plan and accepted the pastorate in his native place, Mito, in 1908. Mr. and Mrs. Hasegawa are the parents of eleven children.

Mr. Shinkichi Takagi

Mr. Shinkichi Takagi, pastor at Hongo, Tokyo, came to us from the Presbyterians in 1905 through the influence of Mr. Stevens and his own brother Kumajiro Takagi. He has been a minister about twenty five years. Upon coming to us he succeeded his brother as pastor of the Josephine Smith Memorial Chapel in Akita. Later he was called to Hongo, which pulpit was vacant. Mrs. Takagi, being a semi-invalid, is unable to do active church work, much to her own and everyone's regret. They have six children, the oldest of whom is in the army and the oldest daughter in our Women's College.

Mr. Enokichi Tatebe

Mr. Enokichi Tatebe first became a Christian through the influence and in answer to the prayers of his earnest, consecrated wife. He was baptized by Mr. Madden in Fukushima in 1898. He graduated from the special course of Drake Bible College. He began the work alone in Haranomachi, across the mountains east of Fukushima, when he was a railway employee there. Later the mission called him to become pastor. The church of 50 members is almost wholly the result of Mr. and Mrs. Tatebe's zeal, though some assistance was given by Sendai's women evangelists. In 1908 the mission called them from Haranomachi to Hachioji. They have six children.

Mr. Gencho Ebihara

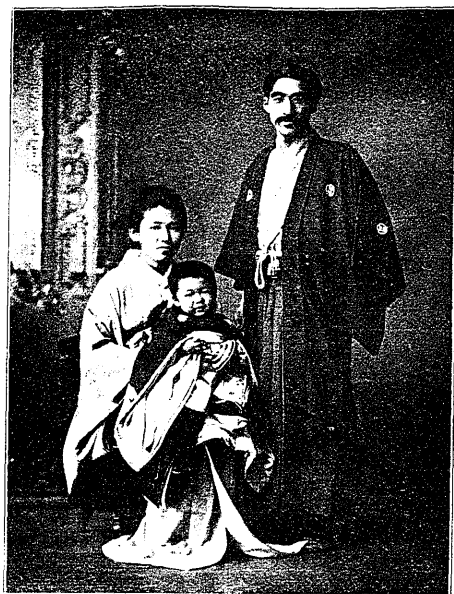
Mr. Gencho Ebihara pastor at Toride, his home town, is one whom Mr. Hagin brought to Christ and baptized. He graduated from Drake Bible College special course. He is doing good work. He is married and has three children.

Mr. Yanosuki Shirato

Mr. Yanosuki Shirato, pastor at Otamachi, near Mito, is a farmer and landowner there. He came to us from the Presbyterians several years ago, and is the only pastor we have ever had at this place.

Mrs. Kaoru Kawamura

Mrs. Kaoru Kawamura (née Iga) has for several years been the efficient woman evangelist in Koishikawa ward, Tokyo. She worked with Mrs. Hagin and Miss Armbruster, and is now assisting Mrs. Davey. As her family consists of only herself and husband, a Christian and employee of the War Office, she is able to give practically all her time to the work of the church in this ward, and also in outstations where women's work is sadly needed and seldom done regularly. Mrs. Kawamura has been on the program of our Japanese Conventions.



MR. MURAYAMA AND FAMILY, USHIGOME, TOKYO



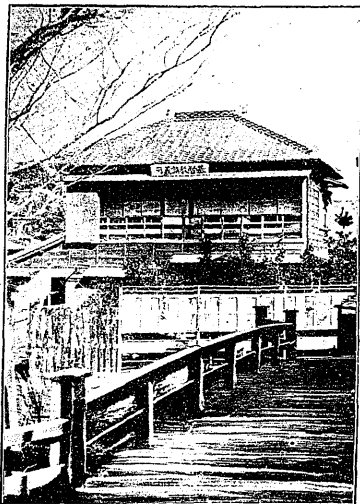
MR. KAWAI AND FAMILY, KOISHIKAWA, TOKYO



MR. TATEBE AND WIFE, HACHIOJI



MR. K. TAKAGI AND FAMILY, CHITOSE



CHIBA PREACHING PLACE



MISS KATE V. JOHNSON



SENDAGI SUNDAY SCHOOL IN MISS JOHNSON'S HOME

Miss Fujino Terada

Miss Fujino Terada, woman evangelist in Miss Oldham's home, was nurtured from childhood in that home, and attended the Baptist Girls' School in Tokyo. Miss Oldham says "she is the best Bible woman I ever had, entering soul and body into the work of saving her country women." She is sister to Miss Yao Terada the Takinogawa Bible woman.

TOKYO OUTSTATIONS

Chiba, a city of 26,000 about twenty five miles almost directly east and across the bay from Tokyo, was opened in 1906 by F. E. Hagin. It is the capital of a rich prefecture of the same name, famous for cherry-charcoal, soy and its sardine output. Very little Christian work is done in this prefecture. Mr. Kumajiro Takagi, our efficient pastor here, has had 20 baptisms since he came, and evangelizes also in Hodono and Honno, towns of about 6,000 near by, where several Christians have been his reward.

Shizuoka, with a population of 40,000, is the capital of Suruga province south of Tokyo. It is noted especially for its laquer products, and for its place in song and story of old Japan. Our work was begun here by Mr. R. L. Pruett and Evangelist Masachika Nishioka, in 1897. Mr. and Mrs. Pruett lived here something over a year then moved to Osaka to begin a church there. Missionaries from Tokyo now include Shizuoka in their itinerary, and Mr. Nishioka is faithfully doing all he can. There have been 35 persons baptized and the Sunday School numbers about 40. As he is able the pastor also visits Kambara, Nagoya and Agetsuchi for evangelistic meetings.

Hachioji, population 30,000, is a famous silk weaving city about twenty five miles west of Tokyo. In 1898 Mr. Shinjo who had been baptized by Mr. Madden in Fukushima came here to work in the silk factories. He let his light shine for Christ, and by his invitation Mr. Madden held several evangelistic meetings here. Then the work was put in Tokyo station and Miss Oldham took charge. She has visited the place faithfully. Mr. Tatebe came here from Haranomachi as pastor in Nov., 1908. There have been a number of persons baptized who united with the Ushigome Church, Tokyo.

Kofu. One of the most scenic rides by rail is from Tokyo to Kofu, a city of 40,000, the capital of Yamanashi Province. This city lies in the shadow of Mt. Fuji and all around are mountains ranging from a mile to 8,000 ft. high. In the journey from Tokyo, forty-two tunnels are passed through, Sasago, three miles, the longest one in Japan, being among the number. Near Kofu are many noted places in which tourists delight, such as the granite gorge of Mitake, the rapids of Fuji River, the lake of hot springs of Suwa, Minobu, the burial place of Nichiren, and Mikasa Pass, from whose lofty brow one of the most famous views of Mt. Fuji is obtained. In all this fertile valley, there are only five missionaries of the Canadian Methodist Church. This preaching place was opened in June, 1905, by Fred E. Hagin. There are 16 members on the church roll. Our preaching place is centrally located and can accommodate a large audience. Mr. Otaguro and Mr. Yoneyama from this work are in our Bible College preparing for the ministry. At Kaminaru Shima, we have a Sunday School of 50 members. Considering the conservatism of Kofu people, it is a great cause for thanksgiving that in so short a time the Lord has seen fit to bless us so abundantly in the heart of this great unevangelized district. The place is visited by workers from Tokyo.

Toride. Twenty-five miles north-east of Tokyo, in a rich rice growing district, is the town of Toride, with 3,000 inhabitants, where we have 8 Christians. Ours are the only ones who have been baptized there since Japan was opened to Christianity. We have a splendid preaching place and Mr. Ebihara, one of the converts, is now in the Bible School preparing to return to preach after he has completed his course.



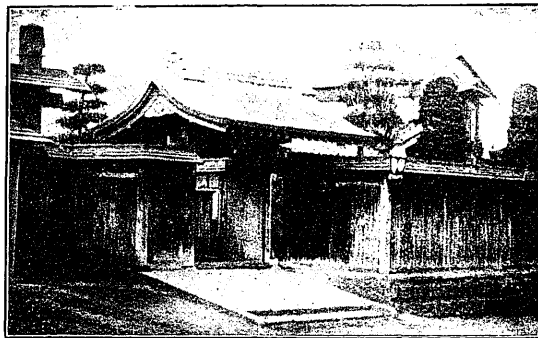
TORIDE PREACHING PLACE, TOKYO DISTRICT



MR. EBIHARA, TORIDE



MR. Y. HASEGAWA



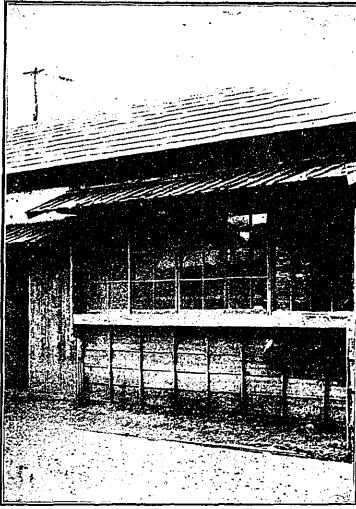
MITO PREACHING PLACE, TOKYO DISTRICT



MR. M. NISHIOKA, SHIZUOKA



SHIZUOKA PREACHING PLACE, TOKYO DISTRICT



HACHIOJI PREACHING PLACE, TOKYO DISTRICT



MR. Y. SHIRATO, OTAMACHI



OTAMACHI PREACHING PLACE



KURUMACHI SUNDAY SCHOOL, KOISHIKAWA, TOKYO

Mr. Katano, another of the members, resigned his position as school teacher to enter the Bible School and fit himself for a life's work for Christ. Toride was opened in 1902 by Fred E. Hagin. Years ago, the venerable Verbeck visited this place on his preaching tours, and excepting him the villagers said they had never seen a foreign missionary in the place until we established our work among them.

Mito, a city of 40,000, the capital of Ibaraki Province, is famous in modern Japanese history as the home of that branch of the Tokugawa (Shōgun's) family most bitterly opposed to foreign intercourse. This influence still makes Christian work difficult. Mito is a great tobacco, cloth and fish market. Brother Garst really began our work here in 1898 by frequent evangelistic meetings but we had no Japanese pastor here till in Feb., 1908, Yutaka Hasegawa was located here. The station is in the care of Mr. P. A. Davey who visits it frequently.

Otamachi is a town of 10,000 people. It is the centre of a large tobacco and rice district about six hours' ride north of Tokyo. The people believe in morality but do not practice it. They think religion unnecessary and manifest indifference to Christianity. Five hundred boys and girls go to Ota schools. The teachers are not Christians but are kind to the missionaries. Bro. C. E. Garst began the work here years ago by baptizing fifteen persons who had not been scripturally baptized. The members are 25. The preacher, M. Shirato, owns a home in the town and is hopeful.



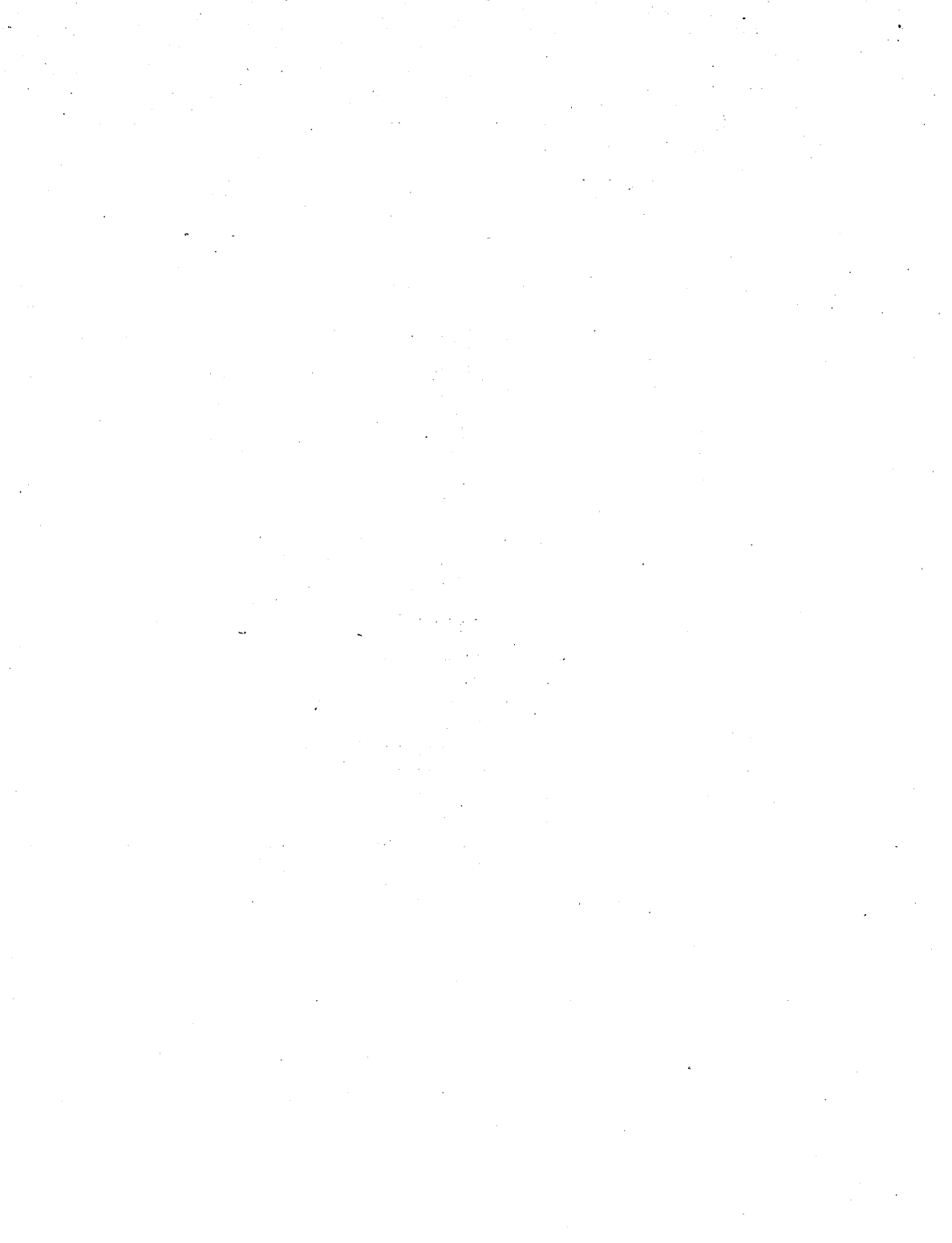
The Crest of Date Masamune
the Feudal Lord of Sendai

One of the greatest of Japan's old lords. His
fief brought in a revenue of 3,209,328 bushels of rice.
The present head of the family is Count Date.

Sendai District has

| | |
|-----------|----------------------|
| 10 | preaching places |
| 4 | chapels |
| 1 | mission home |
| 8 | preachers |
| 9 | Sunday Schools |
| 1,012 | Sunday School pupils |
| 612 | church members |
| 5 | missionaries |
| 3 | women evangelists |
| 2,000,000 | population |

F. C. M. S. work was begun in 1890



SENDAI

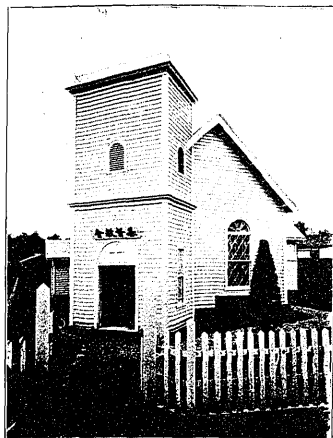
Sendai is the governmental and educational metropolis of Northern Japan. It is the largest and most influential city north of Tokyo. Its population is 100,000. It has a large garrison. It is in the midst of the greatest rice growing district in Japan, therefore a great rice market. Sendai rice brings such fine prices in foreign markets that most of it is sold and the people import an inferior rice from China for home consumption—Japanese economy. Sendai is a great fish market. Its silk raising and weaving industry grows greater every year and nearly \$1000.00 of Battenberg lace is shipped from here each month. Near Sendai is the Sendai Bay in which are the world famous, beautiful Matsushima Islands. Thousands of pilgrims and sight-seers visit these islands annually. Sendai has all sorts of public and private schools from kindergartens to a University and including all sorts of industrial and technical colleges. Thousands and thousands of students are accessible to the Gospel every day. Sendai was chosen for a castle town three hundred and ten years ago by Lord Masamune Daté, sometimes called King of Oshu, who was the greatest of the northern Daimyos. The present scion of the family lost his castle in 1868 in the war of Restoration. The castle grounds are now used for barracks.

Pioneers Garst and Smith, passing through Sendai enroute to Akita, frequently held gospel meetings here. In 1892 pastors Aimi and U. Kawai were located here, both leaving within two years, the former to enter school, and the latter newspaper work. In 1898 M. B. Madden and family moved here from Fukushima. Only one of the former church members was found faithful and he soon passed away. In the meantime Mr. Y. Kawamura had been evangelizing the towns north of Sendai. Practically he opened these towns to the workers who should follow him. The missionaries in Sendai district are Mr. and Mrs. Madden, Mr. and Mrs. Robinson, and Miss Rose R. Johnson. Miss Carme Hostetter did splendid work here from 1900 to 1905, when she married Prof. M. M. Smyser and moved to Hagi, south of Osaka. Mr. and Mrs. Robinson came in 1907 and Miss Johnson was recently transferred from Akita, where she had lived a little over two years. The Japanese pastors who have served in this city are Y. Kawamura, followed by the student preachers, Takeshita, Suto, Okuno and Mitsui. Then came pastors K. Takagi, Hasegawa and Mr. Mitsui again as resident pastor, after his graduation from Drake Bible College, and a year's pastorate in Sanuma. There have been 189 persons baptized in the city and treble that number in the outstations. The Thomson Memorial Home for the missionaries was erected in 1899—Mr. Madden superintending the work.

The chapel was built in 1905 by Mr. Madden mostly by funds he personally collected while in U. S. A. on furlough. There are 300 Sunday School pupils. The

young people of the Sendai church conduct Sunday School and mid-week gospel meetings on Omachi, where our congregation met before the chapel was built. Here we expect to build the second church, and we need a third one in Nagamachi, the extreme southern suburb of Sendai.

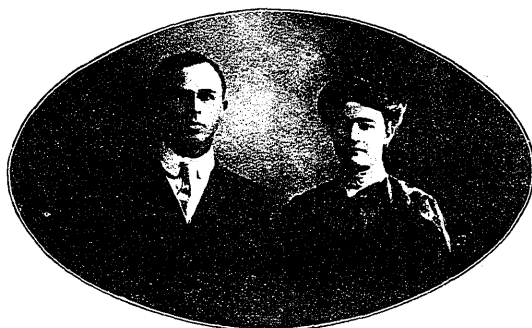
The Thomson Memorial Home, Sendai, was erected in 1899 by M. B. Madden, with \$1200.00 generously provided for this purpose by Mrs. E. E. Thomson of West Plains, Mo. U. S. A., in memory of her sainted husband and to further Christian work in Japan. Though so distant in space Mrs. Thomson has been an active force in Sendai work. She also gave \$100.00 toward the Sendai chapel and although past seventy years old writes cheery, loving letters to the Sendai missionaries and prays for them every day. In this home many, many people have learned to love the Bible and the Savior, Christ. Perhaps it is not saying too much to say that scarcely a week has past since its occupation but what one or more meetings or Bible classes have been held in this home. If the missionaries were absent the Japanese pastor or women evangelists kept the work going. When the house was built there was not a saw-mill in north Japan and every timber and board for this house was sawed by hand on the ground where the house stands. Now there are several saw-mills in Sendai. So the times change.



SENDAI GEKICHO CHAPEL



MR. M. B. MADDEN



MR. AND MRS. C. E. ROBINSON



MRS. MAUDE W. MADDEN



MR. SHIN AITSUI



THOMSON MEMORIAL HOME



MISS ISO MATSUMOTO, SENDAI



MISS HIDE SAGARA, SENDAI



MISS ROSE R. JOHNSON



MISS SANYO KAWANUMA, FUKUOKA



MISS NOBU NAKAGAWA, SENDAI

Mr. and Mrs. Milton B. Madden

Mr. and Mrs. Milton B. Madden came to Japan in Sept. 1895, lived in Tokyo studying, till May 1897 when they moved to Fukushima, 168 miles north, beginning our work there and being our first missionaries to reside in this part of Japan. In Aug., 1898, they moved to Sendai 50 miles farther north as being a better center for this district. Here they still reside. Mr. Madden has given his time wholly to evangelistic work, especially in his own district, though he has held meetings with other workers in many cities from Nagasaki to Sapporo. He has 8 Japanese pastors and their stations and out-stations in his care. He counts himself fortunate to have learned "the how" of itinerant evangelization from brother Garst during the last three years of the latter's life here. Mr. Madden is the Living Link of the North Tonawanda, N. Y. church. He was born in Coshockton, Ohio, July 20, 1869, graduated from Topeka, Kans. Business College, Bethany College, W. Va., and took special studies in Chicago University. He represented our mission at the semi-centennial of missions in China in 1907. Mrs. Madden, born in Sandwich, Illinois, educated in Topeka, Kans., Public schools and Bethany College, W. Va., tries to do her duty as a missionary's wife and the mother and usually the school teacher of their four sons. Mrs. Madden is the Living Link of the Morganfield Ky. church. The total church membership of this district is 612 souls.

Miss Carme Hostetter

Miss Carme Hostetter came to Sendai in Sept., 1900, especially to work for the women and children but won many young men besides. Previous to this she spent five successful years as an independent missionary in Tokyo. A native of Ohio, Miss Hostetter graduated from Ada Normal School, O., Nashville, Tenn. Bible School and Hiram College, she has "the pen of a ready writer," and has had some experience in editorial work. She was married to Prof. M. M. Smyser of Hagi, Japan, in May, 1905. They have one daughter. They are working earnestly for the salvation of Japanese students.

Mr. and Mrs. Charles E. Robinson

Mr. and Mrs. Charles E. Robinson came to Sendai Oct. 15, 1907. They are earnestly studying the language, and have greatly endeared themselves to the Sendai Christians already during their brief residence here. Mr. Robinson served in the "20th Kansas" during the Spanish war, in the Philippines, then returned to U. S. A. and entered Missouri University to prepare for mission work. He graduated with the A. M. degree from there, and also from the Missouri Bible College.

Mrs Essie Forsythe Robinson, for several years a successful teacher in Joplin, Mo, is a native of Nebraska. She graduated from Christian College, Columbia, Mo, before coming to Japan with her husband.

Miss Rose R. Johnson

Miss Rose R. Johnson, daughter of Rev. J. W. Johnson, one of our good Missouri preachers, graduated from Warrensburg Normal and from William Woods College of Fulton, Mo., taking also post graduate work here, and came to Japan in Oct. 1906. She first went to Akita and after earnest work there was transferred to Sendai in 1908, there being no single lady missionary here. Miss Johnson has a number of English

and Bible classes and has done much, during her brief stay here, of sympathetic help in the Christian Union Orphanage.

Miss Nobu Nakagawa

Miss Nobu Nakagawa, first graduate of our Women's Bible College, has been a faithful worker in Sendai for two years. She was first taught of Christ by Mrs. Suto, (then Miss Harada) and baptized by K. Takagi in 1898, in Tsurugaoka, which was her home, and where she was a weaver of silk. She earnestly desired to become a Christian teacher, but being an orphan, could not attend school without help. Through Miss Hostetter's influence in 1901, she was given a scholarship in the Baptist Girls' School in Sendai, by the Canadian W.C.T.U. Later this support was withdrawn and she entered our Joshi Sei Gakuin as soon as it began. While in Tokyo she did good work in the Hongo church.

Miss Hide Sagara

Miss Hide Sagara, who graduated from the Baptist Girls' School in 1906, worked over two years in Sendai city and outstations as woman evangelist, and as translator for Mrs. Madden. She was first led to Christ by hearing the hymn "There is a fountain filled with blood." Upon asking where that song could be learned the reply was, "Come and see." Mrs. Suto was holding a gospel meeting for women in Hara-nomachi, and immediately Miss Sagara "saw and believed," and was baptized by Mr. Suto. We had no Girls' School then so she entered and graduated from the Baptist School here. She was teacher in, then superintendent of Ōmachi Sunday School for six years. She also assisted Mr. and Mrs. Robinson during their first seven months in Sendai. She was greatly beloved by all the church young people. She left Sendai to be married and live in Sapporo, Hokkaido.

Miss Iso Matsumoto

Miss Iso Matsumoto will succeed Miss Sagara in the summer of 1909. She will then graduate from the Baptist School in Sendai. She has been teaching in the Ōmachi Sunday school the past three years. She was led to Christ by Mrs. Stevens and baptized by Mr. Stevens in Karuizawa in 1904, though her home is near Okayama in southern Japan. The Akron, Ohio, Christian Endeavor Society has furnished her scholarship and may well be proud of their protégé.

Miss Toyono Kawamura

Miss Toyono Kawamura, who assists her father as woman evangelist in Fukushima and its out-stations, was taught and baptized by her father. She is the third of "The Kawamura Girls" to give herself to Christian work. Miss Toyono graduated from the Baptist School in 1908 at the head of her class and with great praise from her teachers. While in school she did excellent work in the Ōmachi Sunday school. She is a "born teacher" and a competent, consecrated young woman.

Yojiro Kawamura

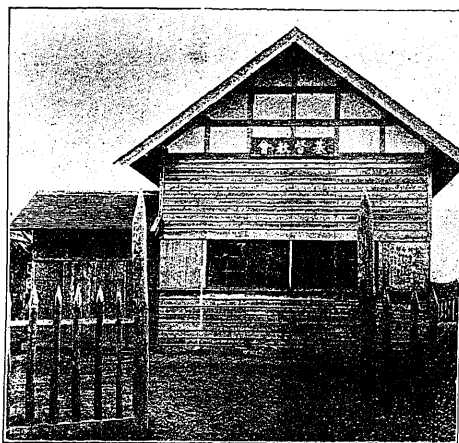
Yojiro Kawamura, called by Mr. Garst "John the Baptist of Japan," has been preaching nearly twenty years. At first he tried to farm for his living and preach independent of mission money but his zeal for souls conquered his love of farming and upon the recommendation of Mr. Garst, whom he loves as a precious brother, he became part of our Mission force. He is the Japanese pioneer of the work in



MRS. KON



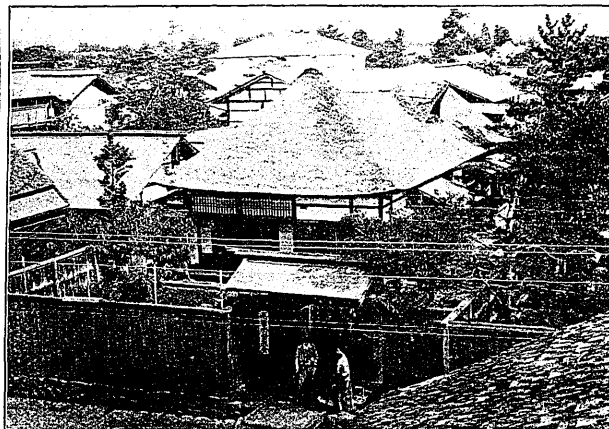
MR. S. KON, AKOZU



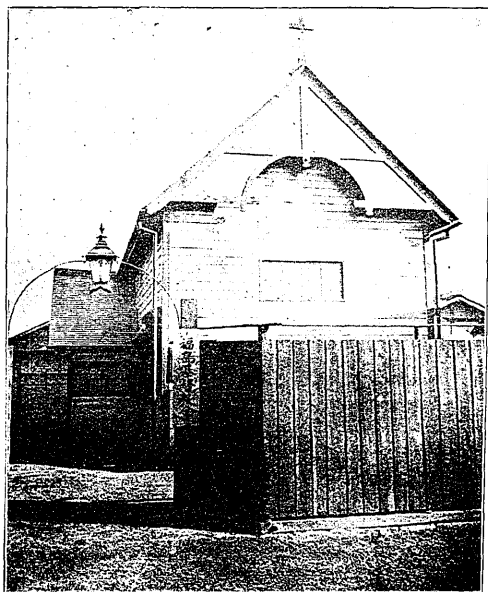
AKOZU CHAPEL.



MR. AND MRS. SAWAKI, YONEZAWA



YONEZAWA PREACHING PLACE



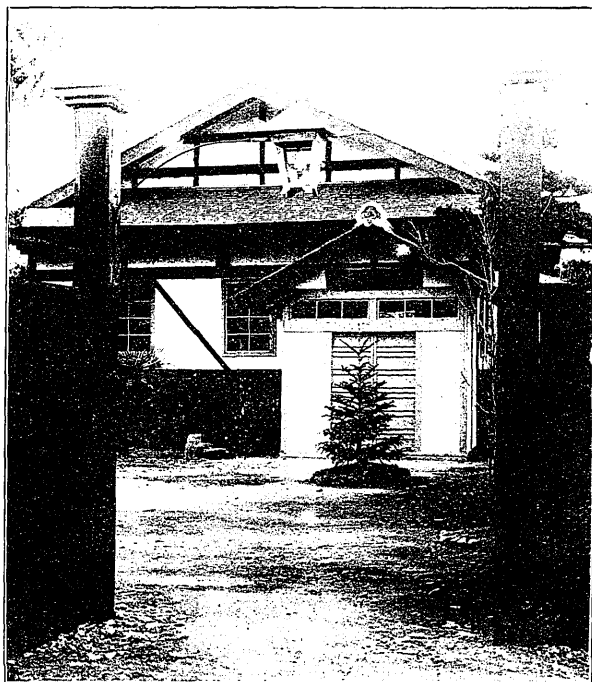
FUKUSHIMA CHAPEL



MR. Y. KAWAMURA, FUKUSHIMA



MRS. KAWAMURA, FUKUSHIMA



HARANOMACHI CHAPEL

this district. His zeal, his carelessness of food and clothing, his constant walking from village to village preaching caused Mr. Garst to give him the name of John the Baptist. He is one of the noble men of Japan. Physically he is unusually large for a Japanese. He studied medicine and law in his youth but became a preacher upon his conversion. The pioneer, Dr. Verbeck, was his first teacher. He was baptized by Mr. Saito who had been baptized by Mr. Smith. Mr. Kawamura's father was archery teacher to his lord, and so the family is one quite respected. Mrs. Kawamura, his faithful, quiet, industrious wife, gave up her life at the birth of their ninth child, in 1903. At the completion and dedication of the Akozu chapel Mr. Kawamura married his present wife, who is proving a splendid help-meet for him and a true mother to his children. Her cordiality and unselfishness are great aids to him in his work. His daughters are among our best helpers, and he hopes his sons, when they are grown, will also give their lives to the gospel. In 1906 this family moved from Akozu, where they had lived eighteen years, to take up the work in Fukushima City. Here Kawamura San superintended the building of the new chapel. He lives close to God and wins souls.

Mr. Kengoro Nikaido

Mr. Kengoro Nikaido, baptized in 1891 by Mr. Kawamura, is a farmer, road overseer and Christian preacher. He graduated from Drake Bible College, special course. He gives wholehearted service to the Lord. Upon his conversion he opened his house for the preaching of the gospel, and the little church still meets there. He collected and taught the village children until the Sunday School seldom falls less than 30 in attendance. His wife tells the story of her conversion something like this, "I bitterly opposed my husband's becoming a Christian. Like so many country women I was prejudiced against it. But noticing my husband's kindness and helpfulness to me after his conversion, and its great contrast to the men around him, I could not resist any longer, and now our family is happily united in Christ." Their oldest son is the village school master and their oldest daughter is in our Girls' School, hoping to become a woman evangelist, "like the Kawamura girls," they say. There are two little children still in the home, and one in heaven.

Mr. Shodayu Kon

Mr. Shodayu Kon, the present pastor at Akozu, was baptized in that village by Mr. Kawamura, in 1898. He served seven years in the Imperial navy for which service he receives a pension. On his release from the navy he took the special course in our Bible College and later succeeded Mr. Kawamura as pastor at Akozu. Mrs. Kon is a good pastor's wife, helping in all his work. They have four little children. Akozu is an unattractive, lonely place among poor people but these two isolated workers are doing a noble work for the Lord.

Mr. Eiji Sawaki

Mr. Eiji Sawaki, pastor at Yonezawa, is a member of the Sendai church, baptized by Mr. Suto in 1900. He was a school teacher at the time and endured persecution from his teacher friends for becoming a Christian. He taught in the Sendai Sunday School, then went to Drake Bible College to prepare for the ministry. Tokyo climate seemed not to agree with him so he graduated in a special course and located at Sanuma, where he had preached as a student. Here he often met Mr. Ouchi and formed a

deep attachment for him. In 1897 Mr. Sawaki was transferred to Yonezawa, where with Mr. Ouchi's help a splendid work was begun. Mr. Sawaki is especially skillful on the violin. His wife, Mrs. Kyo Sawaki, was educated in the Hirosaki Methodist Girls' School. She is a native of Akita. She also is a gifted musician and a very excellent help to him in every way.

Mr. Shogo Ouchi

Mr. Shogo O-uchi, the man whose history is so romantic and so unusual in mission experience in Japan, is over 70 years old. He began preaching to the people of his village and built a chapel for them on his own property. He is famous as a writer of Japanese picture scrolls, and in this way has helped build many chapels. He was an independent Congregational member until he met Mr. Sawaki in Sanuma which is five miles from Nishikori, his home. From Mr. Sawaki and later from Mr. Mitsui he "learned the way more perfectly" and was baptized by the latter in 1906. With Mr. Sawaki to whom he is a second father, he began our work in Yonezawa. Considering his age and not robust health he does a wonderful work for the Lord; his wife and daughter help him in his work. They have a Sunday School of 60. The Lynnville, Ill., Christian Endeavour Society is assisting in this work.

Mr. Shin Mitsui

Mr. Shin Mitsui was baptized in Fukushima by Y. Hasegawa, while teaching in the public schools there. His home is in Nihonmatsu fourteen miles south of Fukushima. With Miss Hostetter he had charge of the work in Sendai during Mr. Madden's furlough; after this he entered our Bible College and was the first man to complete the full course there. While in college he did excellent vacation work. After graduation he located at Sanuma where he greatly strengthened the church. In 1908 he was called to the Sendai church, which is the most difficult and important one in this district. Here his work has not been excelled. He is unmarried and plans to go to U. S. A. in 1909 to study church and Sunday school methods "at headquarters." The church grants him two years leave of absence. He is a power for good among us.

Mr. Shichiro Egawa

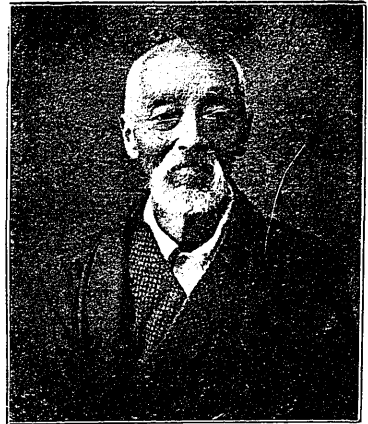
Mr. Shichiro Egawa, pastor at Kōri, was baptized in the Koishikawa, Tokyo, church by Mr. K. Ishikawa. He was a self supporting student in Meiji Gakuin (Presbyterian) before our Bible College was built. Later he was a few months in our school. For two years he was pastor at Haranomachi, then was our first resident pastor at Kōri, where he and his wife are doing excellent work. Mrs. Egawa (née Takaku) is a graduate of our Women's Bible College and is a most capable minister's wife. They have one infant son.

Mr. Jingoro Kokubun

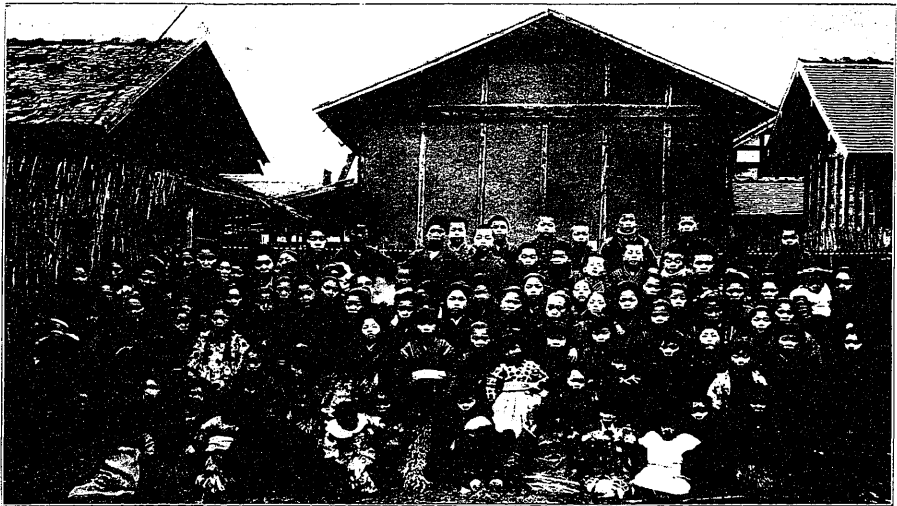
Mr. Jingoro Kokubun, a native of Koriyama, Fukushima province, was baptized by Mr. Hasegawa in Fukushima city where he was a clerk in the State house. He graduated in 1908 from Drake Bible College (Sei Gakuin), having taken the full course. One vacation was spent as assistant in Sendai, and the others in work in Tokyo station. His first pastorate is Sanuma where he is doing an excellent work, adding to that of his worthy predecessors, Sawaki and Mitsui.



MR. J. KOKUBUN, SANUMA



MR. S. OUCHI, NISHIKORI



SANUMA SUNDAY SCHOOL



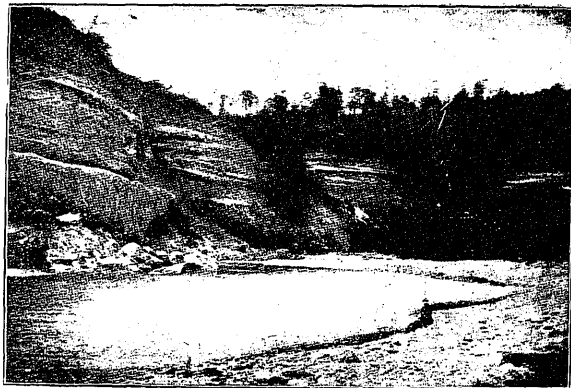
IZUNO SUNDAY SCHOOL



MR. K. NIKAIIDO, IZUNO



MR. AND MRS. S. KAWA, KORI



SENDAI NATURAL BAPTISTRY



MISS CARME HOSTETTER (MRS. SMYSER)



KORI SUNDAY SCHOOL.

Akozu is a village fifty miles north-east of Sendai on the Kitakami River. Tho the distance is not so great it is so isolated that a full day is needed to make the trip from Sendai. Mr. Smith, when evangelizing in Sendai, asked for the darkest, most needy place in this province and was told "Akozu." With Mr. Kawamura he began work here in 1892. Mr. Kawamura was faithful and after years of patient waiting and working the Christians, giving liberally and with real sacrifice from their poverty, raised half the money for a chapel which was dedicated in Sept. 1904. Akozu is frequently flooded by the river in spite of the dyke which should protect it. A flood causes famine and so these people remain poor—Oh! so poor. The chapel and land which cost \$300.00 is by far the best building in town. There have been over 150 baptisms but because many of the people have moved to more lucrative places, Christianity feeds ambition, the present membership is 73. Mr. Shodayu Kon is the present pastor. The family of Kawamura Sisters, famous among us as our best women evangelists and teachers were born and baptized in this obscure place. There have been two ministerial students from here, besides the present pastor, but one was compelled to return to nourish his aged parents and the other was called to serve in the barracks, and died soon after his release.

Sanuma, population 6,000, is a town some forty miles from Sendai, and six miles from the railroad station of Nitta. It is the county seat and the center for a large farming and silk raising community. It also has a Middle School, which gives it importance in that district. A thin habutaye silk especially used for scroll pictures is woven here *by machinery*, which advertizes the progressive spirit of the community. Our work was begun here in 1891 by the frequent evangelistic meetings of brothers Garst and Kawamura. Messrs. Sawaki and Mitsui when students in the Bible College in Tokyo, spent their summer vacations working here. Mr. Mitsui's first pastorate was here. He was succeeded by Mr. Kokubun, when Mr. Mitsui was called to Sendai. There are about 67 names on the church roll, and the Sunday School is the largest in the Sendai district, numbering 144 pupils. Rev. and Mrs. Egawa will have charge of this work after June 1909. One man is in the Bible College from here, and three young ladies, one of whom died, went to the Girls' Bible School from here.

Nishikori is an outstation five miles from Sanuma. It has a population of 500, and is a steamer landing on the Kitakami river, so that workers stopping at Akozu go on up the river to Nishikori, then walk across the rice fields to Sanuma, then across to Izuno and return to Sendai—making a circuit. This place is famous among us as the home of Mr. Ouchi, the earnest Christian who built the chapel here and has earnestly devoted his later life to the salvation of his people. As he felt age coming on he interested Sawaki San and Mitsui San in his village and for the present the Sanuma pastor holds mid-week meetings here and Mr. Ouchi conducts Lord's Day services and Sunday School. There are 25 Christians who are included in Sanuma report and 65 in the Sunday School.

Izuno is a village west of Sanuma, and five miles from the railroad. It is the home of pastor K. Nikaido, a farmer who was baptized by Kawamura San in 1891. This was the beginning of our work here. There are now 20 Christians in this big farming community of nearly 30,000 souls. Near Izuno is Wakayanagi, a big town in which Mr. Nikaido often holds gospel meetings. Izuno church boasts one young man in the Bible College and one young woman in the Girls' School, preparing for Christian work.

Haranomachi, 26 miles south of Sendai on the sea coast railroad, has a population of 4,000. The people are farmers, silk-raisers, salmon fishers and makers of a famous (in Japan) porcelain called *Soma Yaki*. It is a crackled, gray ware each piece of which is decorated with one or more rampant horses in gold or black outline. The station with its group of new houses is about a mile from the main town. Our church, whose land was furnished by the Christians, was built in 1908 in a prominent place on the main street. Our work began here in 1899. Mr. Tatebe, now pastor at Hachioji, was a railroad employee here. M. B. Madden had baptized him in Fukushima. He began a Sunday School in his own house. Later he called Mr. Madden to hold gospel meetings in his house. The church membership is now 59 and the Sunday School 65 or more. Mr. Tatebe spent two years in Drake Bible College then returned here as pastor until transferred in 1908 to Hachioji. During his two years in college Mr. Egawa successfully nourished this work. For two years the pastor here was supported by the Japan Home Missionary Society, but its work now is near the new station Nippori, Tokyo. The Haranomachi church has given us two excellent Christian workers, Miss Sagara and Mrs. Tsuya Egawa. Some irregular preaching has been done at Namiye 11 miles farther south.

Kōri, a town of 3,000 people, is 42 miles south of Sendai on the main line of the Japan Railway. Since it is only 8 miles from Fukushima it has been an outstation of our work there until 1907 when Mr. S. Egawa was located here. Ours is the only Christian work in the town, but there are six buddhist temples and one Shinto shrine. We have 13 Christians here, and a Sunday School of 65 children. When the Honda silver mines nearby were prosperous Kōri was an important smelter town, but now its chief business is in silk cocoon trade. The pastor here holds mid-week meetings at Yunomura where there are also four Christians.

Fukushima City, capital of Fukushima province, has a population near 20,000. It is a rich town in the midst of one of Japan's greatest silk producing districts. It is summer headquarters for the Tokyo Silk Guild. It especially weaves habutaye silk. It was formerly the castle town of the daimyo Itakura. About ten miles west of the city is Mt. Azuma, an active volcano, on whose western slope are extensive sulphur diggings. The mineral hot springs at Iizaka, five miles from Fukushima, are very popular among the Japanese. Our Fukushima and Kōri pastors frequently held meetings here, and several Christians are the result. M. B. Madden began our work in Fukushima in 1897. Nine months later Y. Hasegawa became pastor of the growing church. Mr. K. Fukao, Mr. Madden's language teacher, had helped before. There have been 151 baptisms here and the Sunday school numbers 75. After eight years Mr. Hasegawa was succeeded by Mr. Kawamura, the present pastor. Miss Toyono Kawamura is woman evangelist here. Mr. Kawamura also preaches at Shirakawa, 53 miles south on the railroad, where a few of the Christian have moved. He also assists at Kōri and Niwasaka, a town between Fukushima and Mt. Azuma. Our chapel was built in 1908, the church members contributing largely to it. This church has given four ministers and one woman evangelist to our work. One ministerial student is now in the Bible College and one woman is in the Girls' School. One consecrated young woman died while in college.

Yonezawa, twenty four miles north west of Fukushima on the railroad running to Akita, is where the Sendai and Akita mission stations join hands. Formerly it was the castle town of the great Uesugi family. Its population is about 30,000. It has

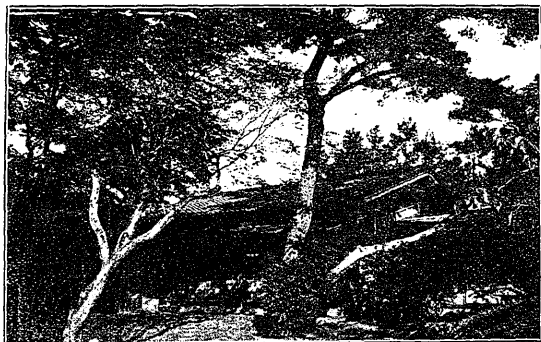
a number of fine schools and 500 or more silk weaving factories. Within the past few years imported fruits have been successfully grown in the neighborhood and the annual export of fine apples, cherries and a peculiar Japanese plum jelly called "Noshiume" is rapidly making this one of the greatest fruit centers in Japan. Mr. Madden held occasional gospel meetings here until 1907. Then Mr. Sawaki, formerly pastor at Sanuma, and Mr. Ouchi, his spiritual father, located here and gave permanency to the work. After several months Mr. Ouchi returned to his own home at Nishikori. There have been 20 baptisms. The Sunday School numbers 73. The greatest need is a chapel.



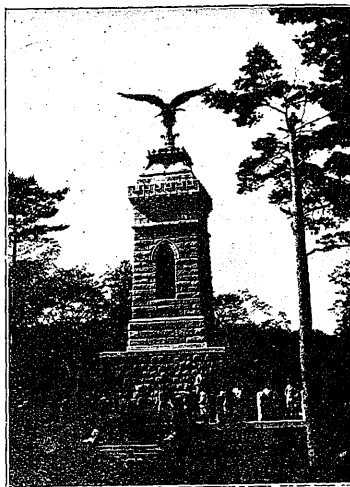
OMACHI SUNDAY SCHOOL, JAPAN



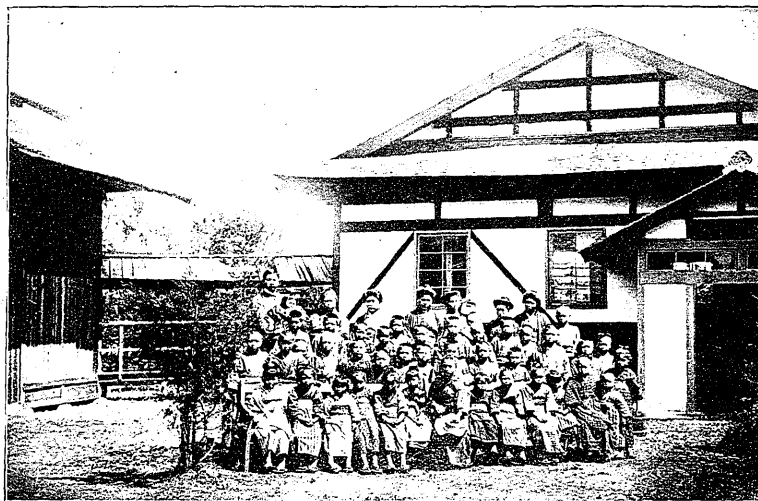
SENDAI SUNDAY SCHOOL.—GEKI CHO CHURCH



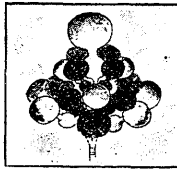
MR. AND MRS. ROBINSON'S FIRST HOME IN JAPAN.



MONUMENT TO SENDAI SOLDIERS WHO FELL
IN JAPAN-CHINA WAR
EMPEROR GAVE 100 YEN TO THIS



HARANOMACHI SUNDAY SCHOOL.



Crest of Hideyoshi

Crest of Hideyoshi, the greatest character in Japanese history. This crest was a gourd used as a whiskey bottle. At each victory a new gourd was added to the coat of arms.

Osaka District has

| | |
|-----------|------------------------|
| 2 | preaching places |
| 1 | church building |
| 2 | mission homes |
| 2 | pastors |
| 1 | woman evangelist |
| 4 | Sunday Schools |
| 400 | Sunday School scholars |
| 150 | church members |
| 5 | missionaries |
| 2,000,000 | population |

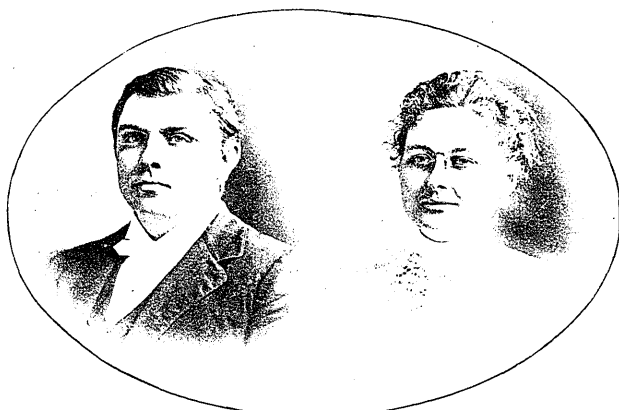
OSAKA

Osaka was captured by the Emperor's troops in 1868. The F.C.M.S. began work here in 1899, Mr. R. L. Pruett and wife and Miss Bertha F. Clawson being our pioneers. Brother Garst had longed to see this work begun; his soul was stirred years before when he visited the place. Mr. and Mrs. C. S. Weaver joined the station in 1901, doing most efficient work until their furlough in 1907. Mr. and Mrs. Pruett removed to Tokyo in 1903. Later they resigned from the mission and returned to U.S.A. Their places were taken by Miss Stella Walker Lewis and Mr. and Mrs. R. A. McCorkle, who came in 1905 and 1906, respectively. In 1905 Miss Clawson was called to Tokyo to begin our Girls' Bible College. Miss Edith Wright and Miss Rose T. Armbruster each spent a few months here. Miss Wright was compelled to return permanently to U.S.A. for health's sake and Miss Armbruster was changed to Akita, then to Tokyo, by the mission. In the winter of 1900 Mr. Yokichi Hirai was transferred from the Ushigome, Tokyo, church to be pastor of the now growing Osaka one. The Japanese women who have especially helped in this work are Miss Suzu Tokusagawa, who died in 1902, Mrs. Hirai, the pastor's wife, Mrs. Nakada and Mrs. Nabika. Mrs. Nabika is the only one now regularly employed by the mission. The beautiful chapel was built in 1906 by the generosity of Mr. O. F. Rakestraw of Angola, Ind., who made other contributions to the work of this station, and has been its staunch supporter. The Osaka church membership is 113 not including the outstations. There are three other Sunday Schools besides the one at the church and one other preaching place, part of our work here. Slowly but surely heathenism is being undermined even in Osaka. Great credit is due our earnest workers here. This church sent 150 bags of rice to the famine sufferers in north Japan in 1906.

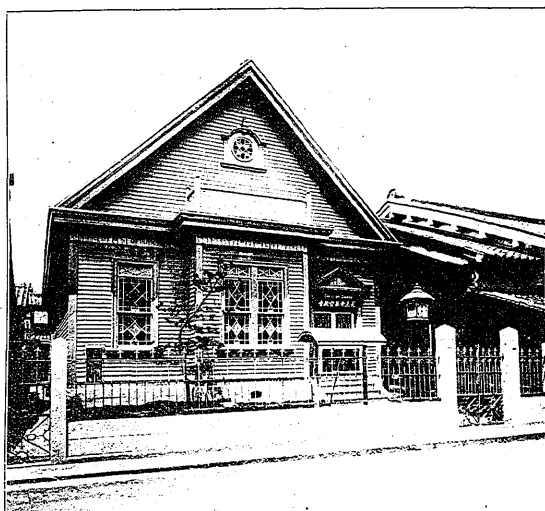
Osaka "is the greatest commercial city in the Far East." This, and the fact that the city "is wholly given over to idolatry" account for its being the hardest of all places in Japan for mission work. The population of the city proper is roughly given at 1,000,000. It is called the Pittsburg, Chicago or Manchester of Japan. A cloud of smoke from a forest of factory chimneys hangs over the city. The national mint is here. It is a sea-port. Most of the people are busy, scheming, miserly, superstitious, often insolent and apparently quite different from most of their nation. They are indifferent to Christianity. Factory hours are from 6 a.m. to 6 p.m. and over 13,000 female operatives are employed. The city is a hot-bed of Buddhism. Our two mission homes and church are in a part of the city called Tennoji, or Heavenly-king-temple. The name is from a famous old Buddhist temple close by which was built A.D. 600, and which boasts the largest bell in the world. This bell was set up in 1902 and is four times the height of an average Japanese man. The

famous Turtle temple is also near the mission home. It was erected in the 10th century. Thousands of living turtles are kept here, and a great stone turtle is worshipped. These popular temples and hundreds of others are daily thronged with worshippers in Osaka. To spend but an hour at the gate of one of these is the most discouraging thing a missionary can do. The throngs of "all sorts and conditions of men" women and children worshipping, without knowledge, makes one despair of ever winning Japan for Christ. Only Christ's sure promises sustain and encourage one to keep on in faith, sowing the true seed.

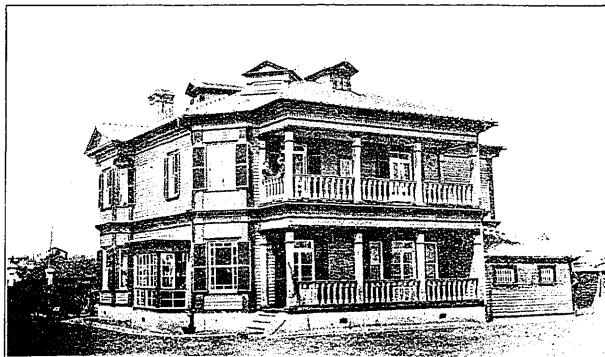
The most magnificent castle in Japan was built here in 1583 by Hideyoshi who is called Japan's Napoleon, but was partly destroyed by the Shōgun's followers to prevent it from falling into the hands of the enemy.



MR. AND MRS. C. S. WEAVER



OSAKA CHURCH



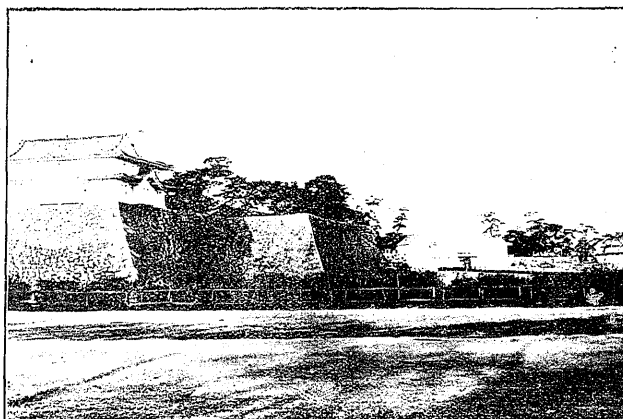
THE WEAVER HOME



GOSE PREACHING PLACE



HIRAI SAN'S DAUGHTER



OSAKA CASTLE



Mr. and Mrs. Clifford Seldon Weaver

Mr. Weaver was born Oct. 27, 1874, in Bernardotte, Ill. The son of a preacher, he himself began to preach at seventeen, thus working his way through college. He graduated from Eureka College in 1900. In May, 1899, he was married to Miss Gustine Courson at Abingdon, Ill. They came to Japan in Sept., 1900, as the Living Links of the Central Christian Church of Youngstown, Ohio. They were one year in Tokyo studying the language, then they went to Osaka where Mrs. Weaver planned the church and their residence and Mr. Weaver superintended the building of them. They did splendid work in Osaka and its outstation until their furlough in 1907.

Mrs. Weaver was born in Abingdon, Ill., and attended Kentucky University. She was C. W. B. M. organizer in Ill. for some time previous to the appointment to Japan. We anxiously await their return from furlough; they are so greatly missed.

Miss Stella Walker Lewis

Miss Stella Walker Lewis, who came to Japan in Sept., 1905 as the Living Link of Kentucky University where she took her Bible course, was born in Farmersville Ky., and was educated in Madison Institute, Richmond Ky. All her work in Japan has been in Osaka. In the absence of Mr. Weaver and Mr. McCorkle she has most efficiently served on the Advisory Committee of the mission which is arduous work for a lady, as it calls for much travel. Miss Lewis also had Saturday Bible classes at Nara, a famous old Japanese city, for some time; but owing to dearth of workers during the last two years this had to be given up.

Mr. and Mrs. Raymond Andrew McCorkle

Mr. and Mrs. Raymond Andrew McCorkle came to Japan in Oct., 1906. They were both born in Ohio, the former in Cortland, the latter in Akron. Mr. McCorkle was educated at Warren High School, Ohio University and Hiram College. He married Miss Mabel Spidell, who was also a Hiram College student. After two years in Osaka, Mr. McCorkle was ordered home for his health. After six months he returned with renewed vigor and is gladly taking up the work again in this most needy city. They have one child, a dear little daughter.

Mr. Yokichi Hirai

Mr. Yokichi Hirai came to Osaka as pastor of the church here in 1900, leaving the church at Ushigome, Tokyo, to do so. He was brought into our work by Miss Lavenia Oldham and was a teacher in her school before becoming pastor of the Ushigome church in 1895. He was educated at Waseda and Dōshisha and our old Bible College begun by brothers Garst, Guy and Marshall. He was married in 1902 to Miss Katsumi Tachibana, a member of the Osaka congregation. She has proved a blessing to him and to the Osaka work. They are the parents of two bright little children. Mr. Hirai is counted one of the best pastors in Osaka city, and is certainly one of the very best evangelists in the Christian church in Japan.

Mr. Shojiro Tashiro

Mr. Shojiro Tashiro, evangelist at Gose, has the name of being the first protestant Christian in northern Japan. He is a goldsmith by trade, and came to us in the days of our pioneers in Honjo, Akita province. He was not educated especially for the ministry but his zeal for saving souls brought him into our mission as a helper. He

was sent to Osaka in 1900 to help open our work there—the forerunner of a pastor. Finding him so faithful and zealous he was located at Gose. He lost his wife some time before going to Osaka, and some years later was married to this present one. They have three little children. “When these little children and hundreds of others from Christian homes become men and women, then will the power of Christianity begin to be felt in this land.” There is a marked difference between such children, even when babies, and those of pagan parentage and homes.

Mrs. Nabika

Mrs. Nabika became a member of our mission in 1905. She is doing earnest, faithful work for the women and children of Osaka. She was baptized by Mr. Hirai, through for several years she had been a Congregationalist, and was educated in one of the Girls' Schools conducted by that denomination.

Miss Suzu Tokusagawa

Miss Suzu Tokusagawa who died in the autumn of 1902 did earnest, efficient work as woman evangelist here before she died.

Mrs. Nakada

Mrs. Nakada has also given earnest help ; but is not a member of the mission.

Prof. and Mrs. M. M. Smyser

Prof. and Mrs. M. M. Smyser, though not of the F. C. M. S., are members of the Osaka church and have greatly helped the church work, as they have great influence among the Osaka students. Mrs. Smyser, (née Miss Hostetter) did earnest work for Christ in Tokyo and in Sendai before her marriage. Mr. Smyser is Prof. of English in the Osaka Commercial College, and teaches Bible classes in his home, in the church, and at Tanabe outstation. They have a little daughter who does her part as a missionary, too.

Gose, a town 25 miles from Osaka, has a population of 6,000. It is in Yamato district, the most famous district in Japanese history. Near the city is the tomb of Jimmu Tenno, the first human Emperor of Japan. (The previous emperors were mythological). An Imperial messenger worships at this tomb once a year, and during the year thousands of pilgrims follow the Imperial example. Our work was begun here in 1905 by Mr. C. S. Weaver and evangelist Tashiro, who came here to reside. The meetings are held in the preacher's home. There have been 14 baptisms and the Sunday School attendance is 50 or more. Ours is the only Christian work in the town. Two young ladies have entered our Bible College from Gose.

Tanabe Sunday School was begun by Miss Stella Walker Lewis in 1907. There are over 100 names on the roll. Miss Lewis' meetings are now held on Wednesdays, and Sunday evenings. Prof. M. M. Smyser assisted by Mr. Tsukaguchi, a member of the Osaka church, holds gospel meetings here with good results. Tanabe is a suburb of Osaka, about one mile from the Osaka church ; its population is 1,000.

Oji is a town 16 miles north of Osaka on the road to Nara. Miss Lewis began the Sunday (or rather Saturday) Bible School here. Its attendance is about 100 children and a number of eager men and women. This is the only Christian work in the town, which is an important railroad junction.



MR. R. A. MCCORKLE



MRS. R. A. MCCORKLE



MR. AND MRS. HIRAI



MISS STELLA WALKER LEWIS



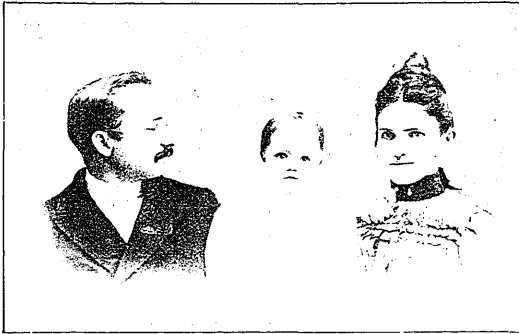
MRS. NAHA



TANABE SUNDAY SCHOOL



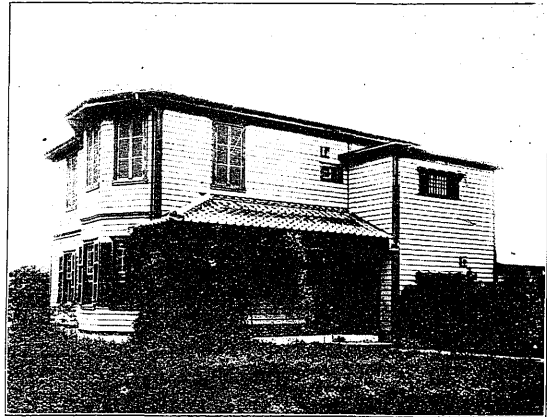
OJI (OSAKA) SUNDAY SCHOOL



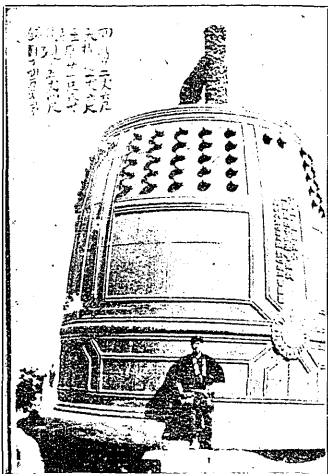
MR. AND MRS. R. L. PRUETT AND ELIZABETH



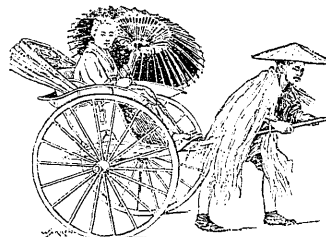
A COMMON SOLDIER



MISSION HOME, BUILT BY R. L. PRUITT



BIG BELL IN TENNOJI TEMPLE, OSAKA



KURUMA IN RAIN



NEGLECTED CHILDREN



A SHINTO PRIEST



A BUDDHIST PRIEST



DAIKOKU AND ERISU



TRANSPLANTING RICE PLANTS

Shinto "The way of the Gods," the
native Japanese Religion.

No. of priest... .. 84,471

No. of temples 192,366

Japanese army, peace footing, about ... 350,000

" " war " " ... 1,000,000

Buddhism introduced from China about

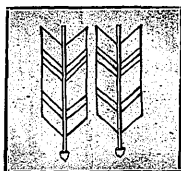
653 A.D.

No. of priest... .. 128,012

No. of temples 72,206

Rice is the main crop of Japan and
the food of the people.

Average crop, bushels... .. 225,027,450



Ota Dōkwan's Crest

Ota Dōkwan built a castle at Yedo, afterwards Tokyo, in 1456, on the spot where the Imperial Palace now stands. A hill near our schools is called Dōkwan Yama in memory of this old feudal lord. The fief's headquarters were at Kakegawa, about 50 miles from Tokyo and the revenue was 256,700 bushels of rice.

Takinogawa District has

| | |
|--------|-----------------------|
| 2 | preaching places |
| 3 | college buildings |
| 2 | mission residences |
| 30 | teachers |
| 1 | woman evangelist |
| 272 | men students |
| 32 | women students |
| 6 | missionaries |
| 3 | Sunday Schools |
| 185 | Sunday School pupils |
| 58 | members of the church |
| 10,000 | population |

F. C. M. S. work was begun in 1903



TAKINOGAWA

Takinogawa is a suburb of Tokyo with a population of 10,000. In searching for a location for the Mens' college, Dr. Guy considered this the best to be found. It is within easy reach of the heart of the city, and is on a beautiful, terraced hill. The land selected for the College compound is ideal for quiet study, and ample enough for athletics besides. It covers seven acres and cost \$15,000. It would cost double that price to-day. The first buildings were erected in 1903. To-day there are five buildings here. Dr. and Mrs. Guy began the work here and Mr. and Mrs. McCoy came in 1904. Miss Clawson and Miss Lediard, with the Girls' School, came in 1906 and Mr. and Mrs. Place in 1908.

THE BOYS' COLLEGE

The Sei Gakuin

Bible School :—The present work, the Sei Gakuin, was begun in the spring of 1903, the splendid gifts of General Drake and other friends making it possible for us to buy land and erect suitable buildings. The Sei Gakuin Shin Gakko, the Bible School, was the first department to be opened and H. H. Guy was in charge, assisted by two Japanese teachers. The church building at Hongo was used as school building and an old house owned by the mission was used as a dormitory. The present location was purchased in 1903 and the school moved here in the fall of that year. At the first graduation exercises six men received the diploma of the school. Two of these completed the regular three years' course, the other four were special students. There are now 11 students in attendance. Up to date there have been sixteen graduates and nearly forty matriculates. Mr. R. D. McCoy is now Dean and is assisted by Pres. Ishikawa and Profs. Otsuka, Place and Davey.

The Chu Gakko or Middle School

Middle School :—On Sept. 11, 1906, the Sei Gakuin Chu Gakko began its actual existence. After several months of planning, complying with "red tape," and waiting, the right of the school to exist was granted by the Educational Department. About 110 students are enrolled, but others have signified their intention of transferring from other Middle Schools to the Sei Gakuin.

It might be well in this connection to add something in regard to the nature of a Chu Gakko or Middle School. It corresponds quite closely to the American High School, and follows the Japanese elementary school course of eight years. Pupils having completed only six years of the lower school, however, are eligible to enter

the Chu Gakko. It may be argued that since the Government has established 227 of such schools in various parts of the country, and there are already 40 private middle schools, there is no need of others being started, especially by foreign funds. The fact, however that nearly 20,000 or 40 per cent, of the students applying for admittance yearly, according to "The Christian Movement in Japan, 1906," are rejected because of lack of room, would show that the Empire is only about half supplied with Middle Schools.

The tuition charged in Middle Schools ranges from 50 cents to a dollar and twenty-five cents monthly for each student. This amount with a full attendance renders a school self-supporting as the salaries of teachers giving full time are from 15 to 20 dollars a month.

The curriculum, which is usually devoid of electives, is as follows: Morals, Japanese and Chinese, English, History and Geography, Mathematics, Natural Science, Physics and Chemistry, Civil Government and Political Economy, Drawing, Singing, Military Drill and Gymnastics. The number of hours of recitation weekly in each class is from 28 to 30.

It being a regular government Chu Gakko, religious teaching, as such, is forbidden in the Sei Gakuin Middle School. The class in Morals, however, affords abundant opportunity for instilling Christian principles into the hearts of the young students. The Middle School students of the Sei Gakuin will be under constant Christian influence. In this respect a private school differs from the schools controlled by the Government. These students will occupy the same dormitory as the students of the Bible College. While compulsory attendance upon the chapel exercises of the Bible College cannot be required yet the Chu Gakko students will be privileged to attend, as also upon all church services and prayer meetings. The opportunity for conducting Bible classes will be excellent. The government permits any number of religious exercises upon the grounds and in the buildings, so long as they are not held under the auspices of the Middle School.

The Sei Gakuin Middle School is in a rapidly growing section of the city. No other Chu Gakko is near. A good corps of teachers has been secured. The people of the neighborhood are in sympathy with the school, and the outlook is indeed promising. Who can estimate the harvest of the seeds of righteousness, truth, and love sown into the hearts of these coming men of Japan? Mr. K. Ishikawa is President and is assisted by an able faculty of 12. There are about 110 students.

English Night School:—The English Night school was opened Nov. 1, 1904. It was hoped to attract a large number of students and other young men of the neighborhood for whom we might provide an adequate course in English and at the same time cast around them a wholesome Christian influence. Besides the foreign teachers connected with this school a strong faculty of native teachers was secured. A three years course in English was outlined consisting of grammar, translation, reading and conversation. Three classes were begun with fifteen hours of recitation each per week. Many students who wished to supplement the English course in the Japanese schools, and a number of young business men and clerks have been constant in their attendance from the beginning. During the past year 255 students have been enrolled. Although the English Bible is not one of the text books of the school yet the many references to Christianity in English literature give abundant opportunity for moral and religious teaching. Our hopes for religious influences have not been



H. H. GUY



MRS. H. H. GUY



MISSION HOME, BUILT BY MR. GUY



MR. NAKAMURA



MRS. NAKAMURA





BOYS' SCHOOL—MAIN BUILDING



R. D. MCCOY



MRS. R. D. MCCOY



MR. AND MRS. N. OTSUKA



TEACHERS AND STUDENTS—BOYS' BIBLE SCHOOL



MR. K. ISHIKAWA

without realization. Many of the English students have become interested in the work of the church and some have confessed their faith in Christ.

The enrollment in the English night school has been about 200 making the total number of young men under instruction in all departments 331.

THE GIRLS' COLLEGE

Bible School :—This Dept. was opened Nov. 1, 1905 in rented buildings in Tsukiji, Tokyo, with ten students and six teachers, Miss Clawson, Mrs. McCoy, Miss Kawamura, Miss Miyaji, Mr. T. Kawai and Mr. Mitsui. There have been five graduates and about 25 matriculates. At present there are six students.

High School :—The first session of this Dept. began in the spring of 1907. The large new building was dedicated on Oct. 11, 1907. Miss Lediard and other missionaries assist in the High School and the Japanese faculty numbers nine. There are 27 students. Total students in Girls' School 32. Nearly all of these students are interested in our Sunday Schools. The Bible School teachers and senior class are in charge of Sunday Schools and women's work. With these splendid schools to give us Christian workers year by year the next few years in Japan ought to see the church grow by leaps and bounds. God keep us and them all faithful.

THE TAKINOGAWA CHURCH

This is the college church. It was started in 1904. At first short services were held in Dr. Guy's home for the weekly celebration of the Lord's Supper by the missionaries, students and those immediately connected with the church and school. From the beginning there has been a steady growth in attendance, membership, and extent of work. A mid-week prayer meeting and Sunday School were soon started. Many of the children of the neighborhood were brought under religious instruction. One out-station was established at Oji which is supported largely by the Sei Gakuin church. One of the students has been living at this place and doing the preaching.

This year in addition to the work mentioned above, regular Sunday evening services have been conducted by the students in the college building. Prof. Ishikawa has also conducted a Sunday evening Bible class which has added largely to the success of the church.

At present the church has a membership of 58. Besides the regular weekly contributions the church has responded liberally to several special appeals for money to carry on religious work. In all 180 *yen* has been contributed. Many in the neighborhood of the church have become interested in Christianity. Through the 195 children in the Sunday School the good seed has been sown in a large number of homes. The harvest has already begun. The people are friendly, many are interested, and some have been added to the church. The church now meets in the chapel of the Girls' School.

Oji :—This manufacturing suburb near the Schools was chosen for work because of its convenience, the preaching and Sunday School work being done by the students of the Bible School. There have been several baptism here. The Sunday School numbers 35.

Rollin Delos McCoy

Rollin Delos McCoy was born and reared on a farm near Gerlaw in western Illinois. His early education was received in a district school. At the age of fifteen years he became a member of the Gerlaw Christian church. The next year he entered Monmouth High School and took a three years course. The following year was spent in Monmouth College, and the next at home on the farm. In 1899 he entered Eureka College and graduated after a four years course.

Since the beginning of his Christian life he has been actively engaged in Christian work, both in the Y. P. S. C. E. and Y. M. C. A. He served for one year as president of Eureka College Y. M. C. A. In June 1902 he signed the Student Volunteer declaration card. The year following his graduation was spent in New York City in further preparation at Union Seminary. June 15th 1904, he was united in marriage to Miss Marie Jackson, Sidell, Ill., and in Sept. sailed with his wife for Japan. They are located at Tokyo, where Mr. McCoy is Dean. of the Bible School.

Marie Jackson McCoy

Marie Jackson McCoy's childhood home was near Sidell, Vermillion Co., Ill. Here she received her early education in the public schools. She gave her heart to Christ at the age of eleven years, and since then has been an active and faithful follower of her master. In 1900 she entered Eureka College and spent three years in study at that place. During her college course she was an active Y. W. C. A. worker, and served as Superintendent of the Junior C.E. of the Eureka Christian church for a year and a half. During this time she received the appointment of Junior Superintendent of the Peoria Dist. C. E. Union.

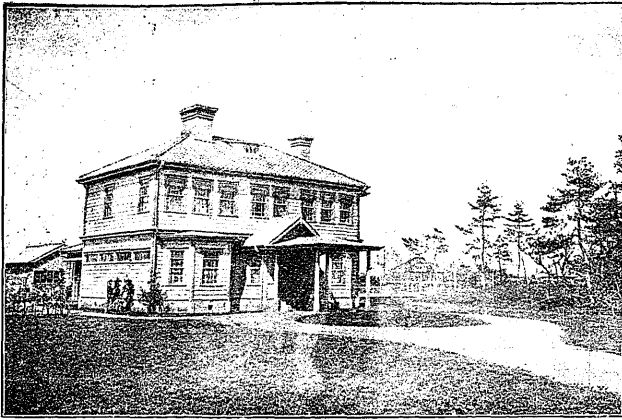
In Sept. 1903 she entered the Union Missionary Training Institute at Brooklyn, N. Y. to better prepare herself for her life work to which she had looked forward from her childhood. In Sept. she sailed with her husband to the field of their further labor. Mrs. McCoy is Living Link of Centerville Iowa Christian Church.

Harvey Hugo Guy

Harvey Hugo Guy was born Nov. 9, 1870, in Osage City, Kansas. Graduated from Howard (Kan) High School 1888, attended Garfield University from 1888-1890, studied at Drake University from 1890-1893. At Drake University took A. B., A. M., and B. D. degrees. Came to Japan in the fall of 1893 and took up work in Tokyo. Mr. Guy has most wonderful ability as a Japanese linguist. Returned to America for vacation and study in 1900. Entered Chicago University and studied from 1900-1901. Entered Yale University in the fall and studied from 1901-1902. At Yale University took A. M., and Ph. D. degrees. Came the second time to Japan in the fall of 1902 and began work on the Sei Gakuin. The Bible School was opened in the spring of 1903 and the English School was opened Nov. 1904. Resigned this work and returned to U.S.A. in 1907 where he works for the Japanese and is employed by the C.W.B.M.

Mrs. Martha Andrews Guy

Mrs. Martha Andrews Guy, a native of Mt. Pleasant Iowa, was educated in the college there and at Drake University, Des Moines and at Chicago University. She was an art teacher when married to Mr. Guy in 1893 and came then to Japan. Nearly



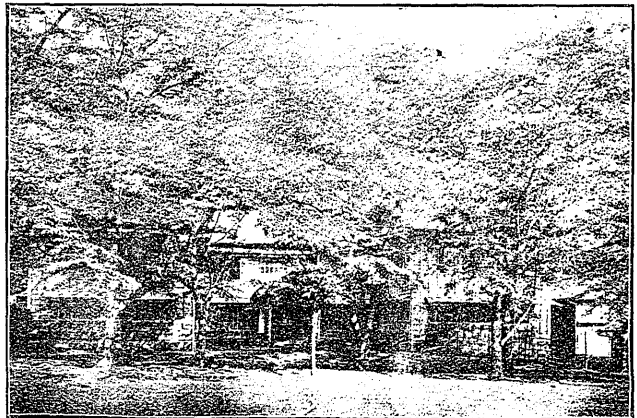
MISSION HOME, BUILT BY A. W. PLACE



MR. A. W. PLACE



MRS. A. W. PLACE



DORMITORY OF BOYS' SCHOOL.



OJI SUNDAY SCHOOL, TAKINOGAWA



MISS MARY LEDIARD



MISS YAJ TERADA
WOMAN EVANGELIST, TAKINOGAWA



all her time here she suffered with headache, but kept on doing a missionary wife's full amount of work. Her patience and gentle life won friends everywhere. She is the mother of two children, Bernard and Geraldine.

Miss Bertha F. Clawson

Bertha F. Clawson, the head of our Joshi Sei Gakuin (Girls' Bible College), came to Japan in the spring of 1898. She lived in Akita a year, then went to Osaka where she was engaged in evangelistic work till she went home on furlough in 1903.

After her return to Osaka in November 1904, it was decided to locate the school in Tokyo, so Miss Clawson came to Tokyo and spent over a year finding a suitable location for the school which had to be opened in a rented building.

Miss Clawson was born in Kansas, but having lost both parents when a girl, she was sent to Indiana where she was graduated from the college at Angola. She then taught for two years. The churches of Angola County support her as the Living Link.

Alfred William Place

Alfred W. Place was born in Bowling Green, Ohio, in 1877. Having received his early education in the schools of that locality, he entered Bethany College and was graduated from that institution in 1899 with the degree of A. B. The following year was spent in Butler College. In the fall of 1899 he entered Chicago University, taking a three years' course and receiving the D.B. degree in 1902. One of the special features of his university course was a trip to the Holy Land with a class conducted by Prof. Shailer Mathews. While in Chicago, Mr. Place also made a special study of social conditions in the poor districts of that great city. Mr. Place's first pastorate after leaving the university, was at Akron, Ohio. From there he went to Bellevue, Pa., where he served as pastor until he resigned to come to Japan, arriving in Tokyo on Jan. 11, of this year. He is located as a teacher in our Boys' College in Tokyo, and at present is entering upon the study of the Japanese language.

Mrs. Mary Graham Place

Mrs. Mary Graham Place is the daughter of Hon. W. H. H. Graham of Indianapolis, Ind. Mrs. Place is a graduate of Butler College and Chicago University. She has been an able assistant to her husband in the two successful pastorates which he held before coming to Japan. During her student days Mrs. Place was the recipient of honors as a student of languages. She is the mother of two boys, Robert and Graham.

Miss Lediard

Mary Frances Lediard is a Canadian, born of English parents, her father having been one of our staunch pioneer preachers.

She was educated at the Owen Sound Collegiate Institution and the Toronto Normal School, taught in the public schools for a couple of years, then came to Japan in October of last year. Unlike the parents of most missionaries, hers were proud and happy to give their daughter to this work, though her father never lived to see her start for the field.

Miss Lediard is associated with Miss Clawson in our Girls' Bible College and gives promise of doing thorough, faithful work. She came to Japan in 1906.

Mr. Kakujiro Ishikawa

Baptized while a student in America by W. K. Azbill. Graduate of a special course in the Japanese Imperial University. Studied in the Ohio State University. Preached for several years after his return to Japan. Entered educational work as a teacher in a Chu Gakko, (Middle School). Later he became professor in the Nobles College in Tokyo where he received the rank of "Jurokui," Junior order of the sixth grade, from the Imperial Household Department for meritorious service as a teacher of English. While teaching in the Nobles College he also taught in two other schools. During all this time he never lost his interest in the church, being always a regular attendant and preaching when opportunity was offered. He gave up these positions to take his present place in the Sei Gakuin. He is a teacher of exceptional ability, having few equals in Japan. He is an accurate and painstaking student requiring high class work from his students. Besides being the President of the English school and the Academy, he is teacher of the Life of Christ in the Bible School.

Mr. Naotaro Otsuka.

Mr. Naotaro Otsuka, was born in Tsushima, Nagasaki province. He was a member of the a Methodist church until he was baptized in San Francisco by Bro. Gardiner. Having graduated from Bethany College, he also took post graduate work for the degree of M A. and afterwards entered Chicago University taking the degree of B.D. He returned to Japan in the autumn of 1909, became a teacher in our Bible College from April 1, 1909, and was married on April 3, 1909 to Miss Ai Ito, a graduate of the Hirosaki Methodist Girls' School.

Miss Yao Terada.

Miss Yao Terada was led to Christ by Mrs. Stevens, and was a student in the Stevens home many years, then she went to the U.S.A. to Hiram college. After returning from America she worked some time in Akita but was transferred to Takinogawa as woman evangelist in 1907. Here she is doing a splendid work, though not in robust health.

Mr. and Mrs. M. Nakamura.

It is not often that we in Japan are surprised by a gift. When the Mission was seeking for a place to locate the school, by some good fortune, we became acquainted with Mrs. Nakamura, whose husband's dying request was that one thousand *tsubo* of his land (a little less than one acre) should be devoted to school purposes. The home of this family was just outside the limits of the city of Tokyo. It seemed a favorable location for our school. We proposed to buy the place (four thousand *tsubo*) and were surprise when told that should we buy the place we would be given the one thousand *tsubo*. This land is worth about 3,000 Yen (\$1,500). Mrs. Nakamura is not a Christian but is far from hostile and is an admirer of Western learning and morality. Not only were we given this place but the land we bought was sold to us at a reduced price. The address of the school is 257 Nakazato, Takinogawa, Tokyo.



MISS SHIMAYO KAWAMURA



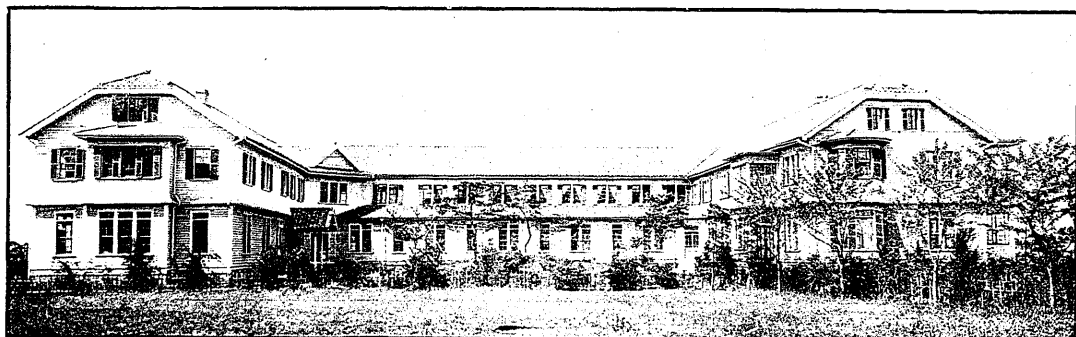
MISS FUYU NAKAMURA



TEACHERS AND STUDENTS OF GIRLS' BIBLE SCHOOL

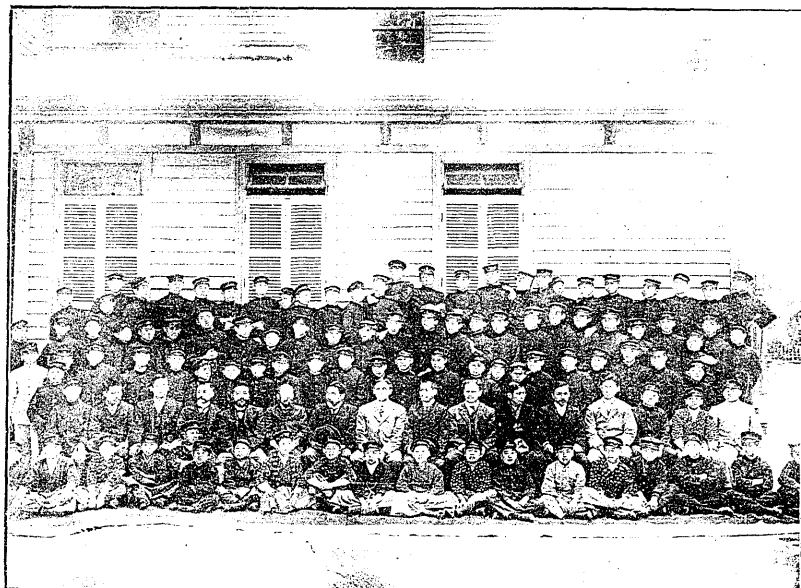


MISS BERTHA F. CLAWSON





TEACHERS AND STUDENTS GIRLS' HIGH SCHOOL.



TEACHERS AND STUDENTS--BOYS' MIDDLE SCHOOL.

CHRISTIAN CHURCH MISSIONARIES

IN JAPAN BUT INDEPENDENT OF THE F.C.M.S.

"We are ambassadors, therefore, on behalf of Christ"

| No. | Name | Arrived | Departed | Remarks |
|-----|---------------------------------|---------|----------|--------------------------------------|
| 1 | Mr. W. K. Azbill... .. | 1892 | 1898 | |
| 2 | Mrs. W. K. Azbill | 1896 | 1898 | |
| 3 | Mr. John M. McCaleb | 1892 | | On furlough |
| 4 | Mrs. John M. McCaleb | 1892 | | do. |
| 5 | Miss Lucia M. Scott | 1892 | 1897 | |
| 6 | *Miss Carme Hostetter | 1892 | | Became Mrs. Smyser. On furlough |
| 7 | Miss Alice Miller... .. | 1892 | | |
| 8 | Mr. Eugenese Snodgrass | 1892 | 1907 | Died in Ky. U.S.A. while on fur- |
| 9 | Mrs. Eugenese Snodgrass | 1892 | 1907 | do. [lough] |
| 10 | Miss Loduska Wirick | 1891 | 1913 | Died in Tokyo - |
| 11 | Mr. George Wagner | 1896 | 1900 | Died in Shimosa near Tokyo |
| 12 | Mr. Wm. J. Bishop | 1899 | 1910 | Died in California |
| 13 | Mrs. Wm. J. Bishop | 1899 | 1900 | Died in Tokyo. |
| 14 | Mr. Wm. D. Cunningham | 1901 | | |
| 15 | Mrs. Emily B. Cunningham | 1901 | | |
| 16 | Mrs. Clara Bishop | 1902 | 1910 | Returned to U.S.A. |
| 17 | Miss Kate V. Johnson... .. | 1904 | 1907 | Now with F.C.M.S. (1908) Died in USA |
| 18 | Mr. C. C. Klingman | 1908 | 1907 | Returned to U.S.A. |
| 19 | Mrs. C. C. Klingman | 1908 | " | " |
| 20 | Dr. Crane | | | |
| 21 | * Miss Hostetter | | | |

* Miss Hostetter also worked with F.C.M.S. from 1900 till her marriage in 1905.

22) Mr. & Mrs. Messenger.

23)

24-25 Mr. & Mrs. M. B. Madden - 1919.

WHO IS A MISSIONARY?

MAUDE W. MADDEN

Who is a missionary?

He who hears the Savior's last command,
"Go into all the world, the gospel preach
And all I have commanded you, go teach—
And so disciples make in every land,"—
And hearing this, tho' it demand
The giving up of home and love and native land,
The breaking of all ties men hold most dear—
"Thy will be done," he says, "and tho' the way be drear,
God will give strength and love and cheer—
I go,—and trust all to his guiding hand."

Who is a missionary?

He who stands, surrounded by dark faces in heathen lands,
Bewildered, half afraid, amid a crowd,
Whose half-nude forms and voices loud
Cause him to feel most helpless and alone—
Since not one word of all they cry by him is known!
And day by day, tongue-tied; his restless soul
Frets and chafes, as waves against a cliff of stone,
Until he prays and begs for Pentacostal fire
To give the gift of tongues, that he to these may speak
His heart's desire.

Who is a missionary?

He who lives daily within the sight and sound
Of heathen temples' monotonous round
Of gong and drum and clanging bell and incense-heavy air,
And hopeless faces, prostrate, murmuring yet more hopeless prayer—
Of homes that are not home because of sin,
Of little children taught of sinful things therein,
And yet when these he would assist and lead
To the Great Father, who in love supplies all need—
Spurned, rejected, spit upon, and loathed—
These, for whom he has given up so much, in Righteousness
Will not be clothed;
Or gladly receiving precious hope from him,
They fall away again, and fill his cup of sorrow to the brim—
And "sharper than a serpent's tooth, ingratitude" from these saps up his youth.

Who is a missionary ?

He whose gaze like Christ's rests on the whitened field—
 Who sees the dearth of workers to reap the priceless yield ;
 Who feels the need of haste, for life at most is brief ;
 And these we meet today, tomorrow may be far beyond relief.
 Ah ! shall there be tomorrow for us here, who can say ?
 " The night is fast approaching," work today—and pray !

Who is a missionary ?

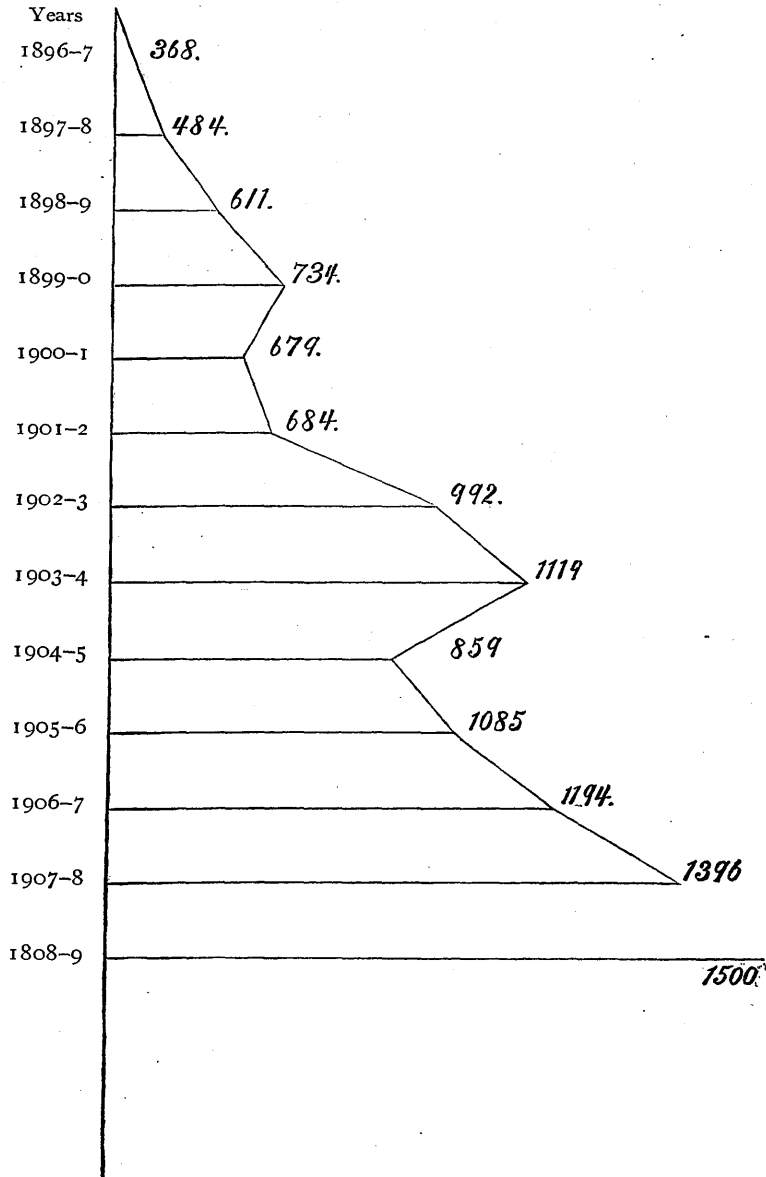
He who feels the jealousy of ancient cult and priest and clan
 Trying to tear down and waste his every work and plan.
 Who often sees his cherished hopes and dreams
 Fall fruitless down and drift away,
 As leaflets on the summer streams.
 And yet—he does not from the cup of sorrow drink away ;
 As in the Savior's life, there are times when heaven is near,
 And angels, ministering, change his night to day,
 When prodigals return unto the Father's home—
 And restless souls are saved, no more to roam—
 Then joy is his above all other men's, I know,
 And in his crown of life, above, the brightest stars shall glow.
 And for this joy of winning souls, this work of Christ's to share,
 The sacrifice and all its cost is small beyond compare.

Who is a missionary ?

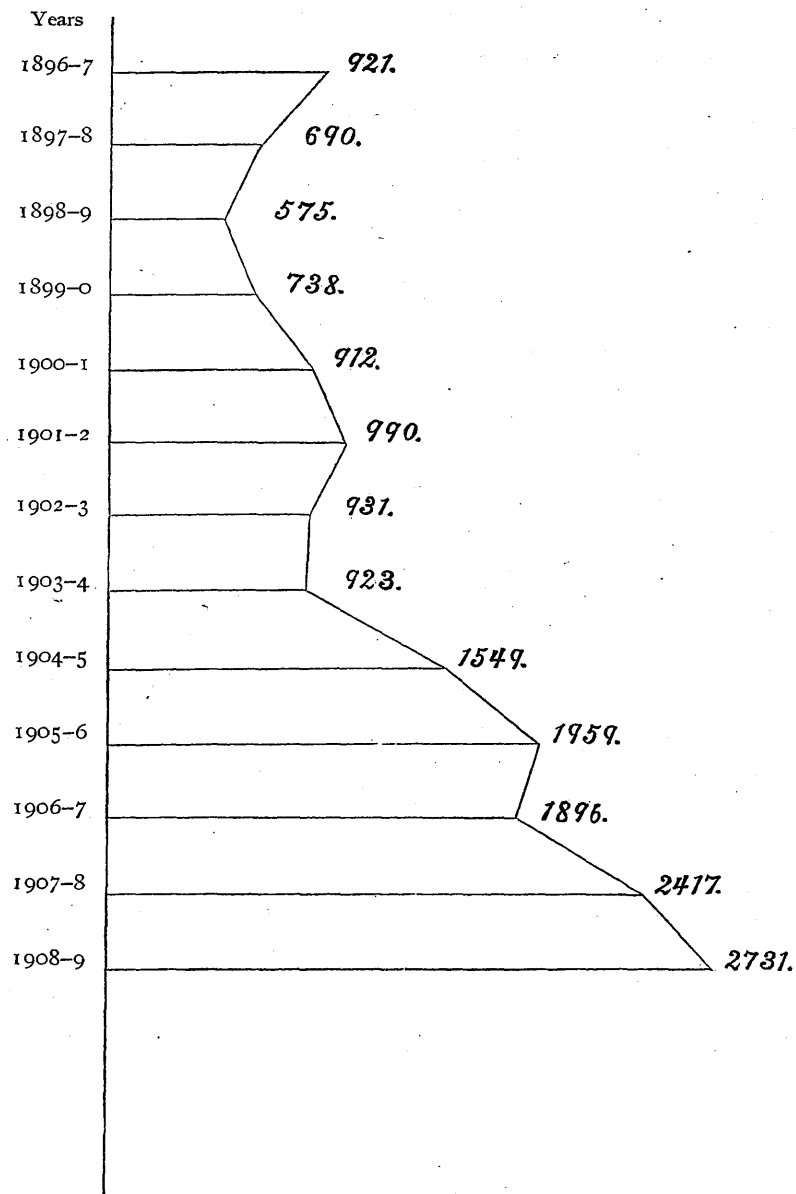
The man of joy the man of care,
 The man of hope and song,
 The man who works and ever wins.
 The man who rights this old world's wrong,
 The man of answered prayer.
 The man who all God's promises can claim,
 Who cares not for this small world's fame—
 The man who with the Lord forever lives—
 And all he needs the Lord most gracious gives.

MEMBERS OF THE CHURCHES

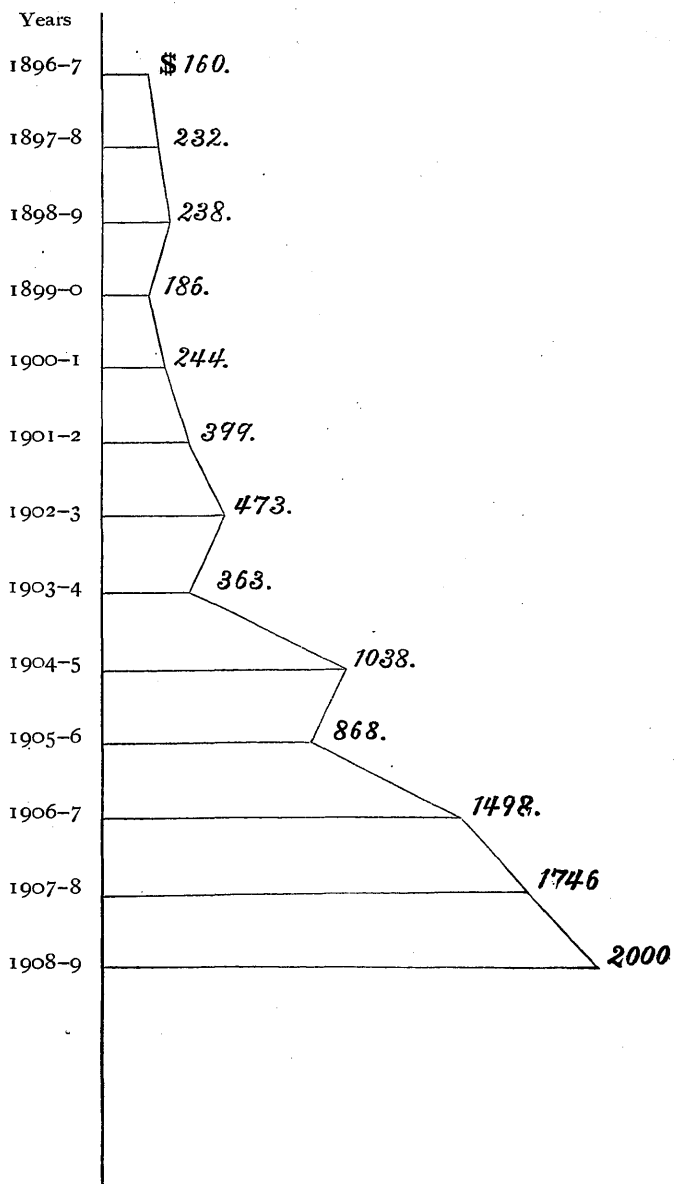
"I planted, Apollos watered; but God gave the increase"



SUNDAY SCHOOL (SCHOLARS) PUPILS



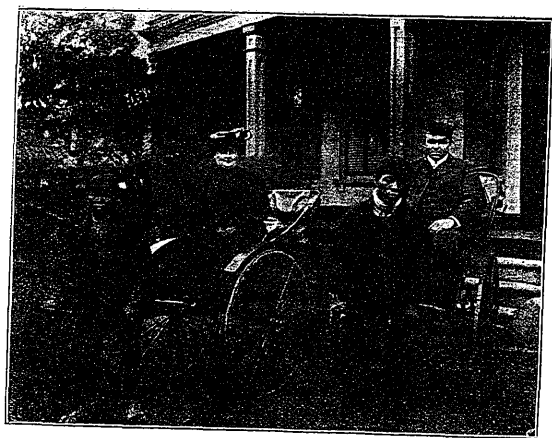
COLLECTIONS FOR SUPPORT OF THE CHURCHES



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